THE HINDOO PATRIOT

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THE WEEK.

DAY, 23RD SEPTEMBER.

IN PRESENTING the report of the Select Committee on the Hasainabad Endowment Bill Mr. Stokes gave the following account of it. The endowment was created about forty years ago by the third King of Oudh, Muhammad Ali Shah. Its trusts were three—firstly, to provide for the payment of certain pensions; secondly, to defray the expenses of a mosque called Husainabad Mubarak; and thirdly, to repair a certain road. It was to be managed by two Superintendents and an Agent and their descendants for the time being. In 1857 the mutiny broke out; the then Agent joined the mutineers and was killed at Lucknow, and the property disappeared, most of it having been improperly disposed of by the Superintendents. The property, or most of it, was, however, after some time recovered, and new Superintendents and a new Agent were appointed by the pensioners. The value of the property is given at two crores and a half.

THE CIVIL AND MILITARY GAZETTE thus begins an article: "Happy, Thrice Happy, are Anglo-Indian ladies if they only know the advantages of their lot. They toil not, neither do they spin, and as for cookery and needlework they are content to be served by others." But how few of these are grateful to India for this freedom and felicity!

THE CLOSE of last Parliament was signalized by a speech of Sir George Balfour's, which it is said cost the country £20. The Queen unfortunately cannot make it convenient to be in London at the close of the Session; there were numerous Bills for her to sign, and Sir George's long-winded oratory detained them in London. At length, in despair, they were sent off; and the Appropriation Bill, upon which the House was engaged, had to be sent by special train to Osborne, at the cost above mentioned. Naughty people think the speech was scarcely worth the money.

PALESTINE is the latest field of railway enterprise. A company, with an American general at its head, has got a firman from the Sultan authorizing the construction of a line from Jaffa to Jerusalem, a distance of only thirty miles, which in any other country would long ago have been bridged by the iron road. Jaffa is the ancient port of Syria for Jerusalem.

MR. LABOUCHERE, the well-known editor of *Truth*, has made some startling revelations about the "gambling hells" of Brighton. His statements were fiercely denied in the town council of that beautiful watering place. The charge was that gambling had taken place at a certain hotel; and the Mayor had the hardihood to say that this must be a lie, because he had inquired at the hotel itself, and they *ought* to know! After other members of the council had spoken in a similar strain, an alderman quietly rose and corroborated the statement from his own experience, and pointed out the very houses in which gambling is systematically carried on! So there is a parallel to the display of virtuous indignation which Mr. Metcalfe made at one of our municipal meetings. Babu Surendronath Bannerjea stated that he had heard some "ugly facts" connected with the municipal market, which if true shewed that the state of the market was scandalous. Mr. Metcalfe said that he was not aware of any such facts, and that if they were not proved the officers concerned might have a fair case for defamation. As in Brighton so in Calcutta the "facts" have unfortunately been too clearly established. The "Gambling hells" are not only flourishing in Brighton but also in London. Under the guise of proprietary clubs, they are simply dens where the hawks devour the pigeons in the old ways.

A BRANCH railway, forty-eight and a half miles long, is to be commenced in the Punjab from the Lala Musa railway station on the Punjab Northern State Railway, to the village of Chak Nizam on the banks of the Jhelam river opposite Harranpur. Of course this Railway is wanted for strategic purposes.

OUR MORNING CONTEMPORARIES record a remarkable death. The oldest of the white elephants in Siam, aged one hundred and eight years, died in its temple. This famous white elephant, before which a whole people bowed their knees, was the emblem of the Kingdom of Siam. The deceased idol was accorded a magnificent funeral. A hundred Buddhist priests officiated at the ceremony. The three surviving white elephants preceeded by trumpets, and followed by an immense concourse of people, accompanied the funeral car to the bank of the Menam where the King and his noble lords received the mortal remains which were transported to the opposite bank for burial. A procession of thirty vessels figured at that curious ceremony. All the floating houses ranged in double file on the Menam to the number of over sixty thousand, were adorned with flags and symbolical attributes.

TUESDAY 24TH SEPTEMBER.

AMERICA has invented a new Ice-machine, which can produce 50 to 100,000lbs. of ice per day. The cost of the larger machine is about $30,000, and it produces clear hard ice, better than the natural article in solidity and purity, at less than $300 per ton. The product of the domestic machines costs from two to five cents per pound.

SO THE Paris Exhibition has proved commercially a source of great profit. The total cost of the Exhibition buildings was originally estimated at £1,412,520, but it will actually not be under £2,000,000. The direct revenues of the Exhibition from the sale of season and daily tickets, etc., are estimated at £560,000, and the sale of the old materials of the Exhibition buildings, when taken down, will produce about 7,500,000*f* or £300,000. Thus the total estimated direct revenue would amount to £860,000 which, with a probable cost of £2,000,000, leaves a deficit of £1,140,000. Against this are set surplus receipts by the Government and the Municipality of Paris calculated to amount to at least £4,000,000, derived from Customs' duties, taxes on railways, omnibusses, and cabs, stamps for letters and telegraphic despatches, and excise duties on wines and spirituous liquors, including those levied by the octroi of Paris. This is how the French manage!

A VERY SIMPLE Calculating Machine was described by Mr. Spottiswoode in his opening address to the British Association, which has been constructed by Mr. James Thomson. This instrument by means of the mere friction of a disc, cylinder and ball, is capable of effecting a variety of the complicated calculations which occur in the highest applications of Mathematics to science. By its aid it seems that an unskilled laborer may in a given time perform the work of ten skilled arithmeticians. The Machine is applicable alike to the calculation of tidal, of magnetic, of meteorogical, and perhaps also of other periodic phenomena. It will solve differential equations of the second, and, perhaps of even higher orders. And through the same invention the problem of finding the free motions of any number of mutually attracting particles unrestricted by any of the approximate suppositions required in the treatment of the lunar and planetary theories, is reduced to the simple process of turning a handle.

THE BENARES STAR gives the following account of the local durbar held for the investiture of Pundit Bapudeva Shastria with the insignia of the Order of the Indian Empire:

"On Thursday the 19th Instant at 7 A. M. there was a large gathering of nobility and gentry of Benares as well as European ladies and gentlemen of the station in the College Hall to witness the ceremony of presentation of the new order of the Indian Empire to Pandit Bapu Deva Shastri. Punctually at 7 A. M. C. A. Daniell the Commissioner came and took the chair. With an appropriate speech extolling the high qualities of our Shastriji as a mathematician and Astronomer, Mr. Daniel presented him with the insigna of C. I. E. after which the whole audience congratulated our Shastriji. It is a matter of great satisfaction to us to see that Benares being the centre of Hindooism and learning can at least boast of a man who is the ornament of our society and one who holds one of the foremost places among the Indian literary men. We, nay whole India should be proud of the honor thus conferred upon him by Imperial government.

All this is very good, but what will the public think of the liberal encouragement which our Government offers to learning when we mention that Pundit Bapudeva Shastri, who is a Professor of the Benares College was until lately on the receipt of a wretched pittance of Rs. 75 a month, and that even now he does not receive more than Rs. 200 a month!

THE DELHI GAZETTE is informed that there has been a panic at Pekin on account of the scarcity of silver, and that some 28 Banks have failed in consequence. As the plethora of silver in other countries has led to the ruinous loss in exchange, it is worth while considering whether the scarcity in China could not be turned to account in some way, in order to counter-balance this evil.

ANOTHER INSTANCE of the progress of Japan. Captain Nawoyshi Yanagi, of the Imperial Navy, and head hydrographer at Yeddo, has been deputed to Liverpool to study the system of rating chronometers, long practised by Mr. John Hartrup, astronomer to the Mersey Dock Board, Captain Yanagi, assisted by Lieutenant Keu Isono, spent a long time at the Bidston Observatory, where the system of rating chronometers was fully explained by Mr. Hartrup and by Messrs. Thomas Russell and Sons, of Liverpool, whose firm has supplied the Imperial Government with more than 100 chronometers since Japan began the formation of a navy. Captain Yanagi expressed his belief in the superiority of Mr. Hartrup's system and of the Bidston Observatory over any similar institution which he had recently visited on the Continent. The Japanese officers have received instructions to study the observatories of the United States before returning to their own country.

THE COLONIES of Victoria, Queensland and Vancouver's Island have imposed a capitation tax of £8 per every Chinese immigrant, who may land in these colonies. This measure has been taken to shut out the Chinaman from the colonies. We live in an age of progress!

WEDNESDAY, 25TH SEPTEMBER.

GIGANTIC frauds have been discovered in connection with the London Exchange. A Royal Commissioner was appointed to enquire into them, which reports that of late years "enormous sums of money, representing the savings and accumulations of the individual industry of the country, have been dissipated and lost in attraction of new but unsound investments." The following are some of the more glaring of these schemes. The Marseilles Land Co., and the City of Moscow Gas Co., were in liquidation only four years after they were brought out. The Credit Foncier was charged £1,109,323 for property which really cost only £340,000; the difference of upwards of £7 or 800,000 having been shared among the several promoters in the shape of the extra commission promotion money, and other species of bribery.

TWO YOUNG Parsis have left Bombay for Cyprus with the intention of carrying on business there.

THE CALCUTTA MISSIONARY Conference and the Committee of the Christian Tract and Book Society have forwarded a representation to Government, praying for the repeal or amendment of Section 10 of the Vernacular Press Act, so far as it concerns religious books and pamphlets.

IT IS PROPOSED to establish a chair for professor of Indian languages at the Royal College at Mauritus with a salary of Rs. 5,000 per annum. So Mr. Rajaraythram's advocacy has at last borne fruit.

PRINCE HENRY of Prussia is about to make a cruise of two years in the Eastern seas, and will probably pay a visit to India.

THE ABORIGINES Protection Society have addressed the Secretary of State for the Colonies in regard to alleged cruelties and atrocities practised upon Her Majesty's subjects in South Africa. Loyal natives have been treated as rebels and in many instances have been goaded into rebellion by the cruelties practised upon them. The irregular troops employed in the war have been especially guilty in this respect, and too often have hunted harmless people like so many rabbits.

A NEW political party has arisen in America. It is called The National Party. It largely represents the social and economic ideas of the commune.

AS BOTH EUROPE and America are casting an evil eye upon China the following statement of the resources of the celestial land will doubtless be read with interest. China, next to Russia, is the largest empire that ever existed. It is twice the size of the United States and contains one-tenth of the habitable globe. The Chinese empire is

equal to America in its navigable streams, fertile soil, coals and metals, and in addition, has the tea-plant and the silk-worm. Its 400 canals equal in length all in the world beside. Some of them are 2,000 years old. The longest, 600 years old, is twice the length of the Erie Canal. China had an elective monarchy longer before the Christian era than the eighteen centuries since. There is extant a list of the "names and the exact dates of fifty-eight monarchs who reigned on the Yangt-tse-king before Romulus had sucked his 'wolf's milk on the banks of the Tiber." And there are no signs of decay. The Chinese are a vigorous race. They are full of juice and are the great colonizers of Asia. Pushing east and southeast by thousands and tens of thousands into the innumerable islands of the Pacific: and west into Mantchuria, Mongolia and Thibet, they will ultimately become the dominant race in all those vast countries. Gortschakoff, in the European Congress, spoke strongly of possibilities of infinite mischief to European peoples and civilization if the immense hordes of Asia, nearly three times greater in number, should learn the use of those arms of modern warfare which make one man, whatever be his *morale*, almost as good as another in an open fight. That the tremendous power of such a population as that of China should lie latent in the world's life all these years, is a singular fact. It is scarcely to be thought of that it should do so much longer. Japan is teaching us what rapid changes can come about in a decade. By the mere force of its multitudes and by the pecular genius of its wonderful people, China will doubtless have yet much to do in human history.

THE METEOROLOGICAL REPORTER with the Government of India has the following weather report of Sunday last:

Sunday 22nd September 10 A. M. The only feature of importance in the meteorology of the past three day's has been the continued slow advance to the North, North West of the Barometric depression and cyclonic vortex formed near the head of the Bay five days ago the centre this morning was a short distance North of Calcutta, where the Barometer was very low. It has given fair rain up to the present time to the coast region of Burma, Aracan and Bengal. Local rains continue a few stations, including Bombay and Jubbulpore. The Eastern districts of the North Western provinces have received occasional showers growing moderate. Rain during the past three days. Strong winds are prevalent to-day in Assam and Eastern Bengal in consequence of undraught to cyclonic vortex; winds are generally light and weather sultry in Northern India.

A GAZETTE OF INDIA Extraordinary publishes a financial notification extending time for surrendering notes of 5½ per cent. loan for transfer to transfer loan until October 7th as many holders were unavoidably prevented from surrendering on 16th.

THURSDAY 26TH SEPTEMBER.

A FIFTH-YEAR student of the Metropolitan Institution has sent us the following brief account of the visit of Rama Bai to the Metropolitan Institution:

A large gathering was held on last Tuesday at the hall of the Metropolitan Institution to welcome Rama Bai. About 500 students were present. Pundit Varut Chundra Shiromoni, Pundit Nobin Chundra, Sanskrit Professor of the Metropolitan Institution, the Secretary, the Superintendent, teachers, and pundits of the Institution were present. Rama Bai made several slokas at once.

When we mention that the author of the above composition is only eleven years of age, the reader will allow that it deserves credit.

A MOFUSSIL CORRESPONDENT writes to us as follows:

"It appears the Appellate Bench is very near to its existence. Only the other day the Government had asked H. Beveridge Esq., the Judge of Rungpore, whether he would like to go to Dacca; for some private reasons he has declined the offer, but it is said that it was made with an intention to make him a Judge in the Appellate Bench. No better selection could have been made. Our native sub-judge, who will be associated with the new Bench, have generally very little independence, but this evil can be prevented only if Judges of Mr. Beveridges stamp be elected Presidents of the Bench. The independence of opinion and self-respect in which Mr. Beveridge trains his subordinates can not be expected from all civilians. Even Mr. Geddes who has a reputation as a good and conscientious Judge is said to have transferred an eminent and able sub judge from his own district, because the latter happened to differ from him. What a different style of man is Mr. Beveridge!"

A CORRESPONDENT says:

"A crying want of the educated community of Sibpore in the suburbs of Howrah has been supplied by the opening of the News-Room on the 25th May last, and the people of the locality are deeply indebted to Baboo Kangally Churn Haldar for his exertions in this cause. Thanks of the Sibpore community are also due to Mr. H. P. Rushton of Messrs. Rushton Brothers, Howrah, for kindly consenting to act as president of the managing Committee. Mr. Rushton has also granted Rs. 50 as a donation to the house-rent fund of the institution Rs. 15 for furniture and Rs. 20 as annual subscription, Mr. Rushton takes a warm interest in the welfare of the institution. The other contributors to the News-Room fund are Moharanee Surnomoye C. E. I. who has given Rs. 10 Baboo Kallykristo Poramanik of Baranussee Ghose, Street Calcutta and Mr. R. H. Duncan, the last two gentlemen have subscribed Rs. 16 and 10 annually. The News-Room is open to the proprietors, subscribers and the public from sun-rise to 10 P. M. daily."

DEWAN GOVIND SAHAY, agent to the Maharaja of Kashmir, and thirty of his attendants, have been exempted from the provisions of the Arms Act. The agents of the other Native Princes ought to be similarly exempted.

THE OFFICIATING CHIEF JUSTICE of the Bengal High Court has recorded a remarkable judgment in the Fowle Divorce case of British Burma. It is a model of juridical composition. We give below an extract from it. The husband and wife are thus described:

It is pretty clear, then, when husband and wife parted in 1861, the idea of a permanent separation was not in the mind of either. Mr Fowle seems to be a person of buyoant character and impulsive temperament. His impressions are transient and his moods are changeable. He seems a kind-hearted man without much fixity of principle, and his correspondence plainly shows that he was equally ready to be very fond of his wife, or to be at daggers drawn with her, according to the tone in which the lady chanced to respond to his advances.

She, on the other hand, unmistakeably displays greater tenacity and firmness. The affectionate pleading even, if accompanied by a certain hardness exemplified in the earlier letters of her opening married life, has wholly disappeared in the after letters. She would probably say that she was *desillusionee*. The mingled coarseness and levity, with which she had been treated, effectually dispelled all romance or fondness from her nature, and left her cold and, relatively to him, concentrated in character.

He had an attachment to her chiefly sensual in its nature, and hoped vaguely that something would turn up which would bring them together again.

She, fond of the pleasanter parts of life and indifferent now to her husband, had probably no wish to remain in Burmah, but would have returned, if she had thought her position there likely to present greater attractions than her life in England. As time wore on, it may be that stronger inducements would have been required to tempt her to return but we find no trace at any time of a settled resolution not to do so.

Was the wife deserted by the husband? The Chief Justice thus answers the question:

But was it a desertion? The connection with Mahkim, however immoral, was of a kind extremely common in British Burmah. Mrs. Fowle's family knew her husband to have, had a liason of the kind before she married. She knew what his notions were even after marriage, and she certainly believed him to act fully up to them. Her language on several occasions, and particularly near the close of her cross-examination, (page 94) shows plainly that she was prepared to hear that he had been unfaithful to her, and indeed thought it probable. Now she not only knew her husband's history and indeas, but having lived for nearly two years in Rangoon, she had presumably learnt something of the ways of Englishmen there, and consequently the form which Mr. Fowles infidelity took is precisely that which she would have had reason to expect.

Then was this desertion? During a course of years, the wife lives apart, quite contented except as to the amount of her income, and making no attempt, manifesting no wish to resume closer intercourse during nearly all that time, unknown to the wife, at least as far as exact information goes, the husband has allowed another woman to enjoy most of the advantages of the wife's position.

When did the desertion take place? It is difficult to conceive a desertion of which the person deserted is unconscious. It must then have commenced when she became aware of it; and if so, it then became incumbent on her to show that she was deserted against her wish, in other words, to have taken some steps towards the renewal of that intercourse which had been so long suspended. Instead of that, she appears to have thought only of surprising her husband *in flagrante delicto* for the purpose of obtaining a dissolution of the marriage.

So the prayer for divorce was not granted?

WE HAVE RECEIVED from Madras a new paper called *the Hindu*. It is fairly got up and well written. Madras seems to be an uncongenial place for indigenous journalistic plants. But we hope the new paper will fare better.

A NEW rope-making material has been found in the fibrous leaves of a New Zealand aloe. The tough threads are said to exceed an iron wire of the same thickness in tenacity, and are perfectly unalterable in salt water.

THE ARSENICAL fumes from a semi-extinct volcanic crater near Naples it is stated have been found curative in consumption and scrofula.

FRIDAY, 27TH SEPTEMBER.

WE HAVE received the proceedings of the meeting of the Students Society held at the Albert Hall on Saturday last against early marriage, but we regret we cannot give the report *in extenso* for want of space. This spontaneous strike of the students against early marriage is a much more sensible move than the pressure which the Education Department seeks to apply by shutting the doors of the University against those who may have the misfortune to marry within their teens. Why should the hymeneal alter be converted into an educational halter?

THE FOURTH Congress of Oriental Scholars commenced at Florence from the 12th to the 18th of this month. Professor Michele Amari, a distinguished Arabic scholar acted as President, and Professor A de Gubernatis, a learned Sanskritist, as General Secretary. The King of Italy has graciously consented to be patron. At the Congress the result was to be announced of the competition for a prize essay on the "Vicissitudes of the Aryan Civilization in India."

AT THE LAST annual distribution of prizes and certificates to the students of the Madras Medical College, four ladies were for the first time admitted to full professional status as doctors. Out of a possible maximum of 890 marks they received as follows:—Miss White, 738; Mrs. Scharlieb, 728; Miss Bealet 670; and Miss Mitchell, 580. The Principal highly commended these ladies as having been "remarkable for their assiduity, regularity of attendance both at lectures and hospitals, for the keen interest they have taken in their studies, and for their strongly marked desire to attain proficiency in every branch of the work they have so nobly undertaken and brought to a successful issue, virtues which have had their reward not only in the high places they have taken both in the class and pass lists, but also in the remarkable fact that their proficiency has been seldom surpassed by the alumni of this college."

Babu Nundo Kumar Roy has taken the degrees of M.B. and C.M. in the University of Edinburgh. Babu Mati Lal Gupta has passed the Matriculation Examination (1st Division) in the University of London.

MR. CAIRD, the M. P. member of the Indian Famine Commission, is expected to arrive in India next month He will probably make a tour throughout the greater part of India, with the view of instituting a personal investigation into the economic and agricultural condition of the country.

WE TAKE the following lines from the *Pioneer*:

A LICENSE TAX ALPHABET; FOR THE USE OF BEGINNERS.

A was an Artizan, asking relief.
B was the Budget, which brought him to grief,
C was a Councillor, none could assess;
D was a Druggist, in dire distress;
E, an Economist, eagerly bent
F, on the Fund which in famine is spent,
G was a Government, going to smash;
H was its Hankering after hard cash.
I was an Income Tax, loathed in the land;
J was a Juggle, judiciously planned.
K was a Kanungo, robbing his neighbours;
L was a License Tax, aiding his labours.
M was a Merchant, who bribed all that came;
N was the Noodles neglected the same.
O was an Officer taxing his brain
P, with the Puzzles the Schedules contain.
Q was the Queries he sent to the *Pi*;
R was the Rubbish he got in reply.
S was the Schedules, with class, grade and rank;
T was a Tailor, but licensed to bank.
U was a Usurer, grocer by trade?
V was the Very small sum which he paid.
"W! Double them! Doubting be d—d?"
X were the Xcellent orders received;
Y was the Youth whose yield turned out the great one;
Z was the Zeal which endea red him to Satan.

J. S.

SATURDAY, 28TH SEPTEMBER.

THE BENGALEE understands that on the eve of his departure from India, Mr. Justice Markby received a pathetic appeal from the mother of Upendro Nath Bose who is now undergoing imprisonment for adultery. The Hon'ble gentleman has recommended the release of Upendro Nath, and condemned the Section of the Penal Code which makes adultery a penal offence in India.

IN HIS last administration report the Commissioner of the Rajshahye Division states that "a good deal of useful road work was done in Rajshahye; the principal was the metalling of the Nattore Road, in which good progress was made." The Lieutenant Governor flatly contradicts this statement. So far from what the Commissioner reports being the case, the roads which existed in Rajshahye years ago have, His Honor says, been allowed to become impassable, and the metalling of Nattore Road had not even been estimated for when Sir Ashley Eden visited Rajshahye a few weeks back, though it was ordered two years ago! Such is the fidelity of official reports!

OUR KRISHNAGHUR correspondent informs us that Rai Jadu Nath Rai Bahadur of Krishnaghur has laid a criminal information against the *Indian Mirror* which published some time ago a letter containing imputations against his character in reference to Beni Gopaul Mookerjea's case. Babu Jadunath Rai is respected throughout Nuddea for his high character, but at the same time we cannot believe that the *Mirror* was actuated by malice. Cannot the matter be amicably settled?

REPORTS have been received of serious outbreak in Seistan, the district which was the subject of arbitration in 1872-73; 3500 troops have been ordered to rein force Quetta garrison; 4000 troops are being concentrated at the Thull at the entrance of Kurran valley under General Roberts of the Punjab frontier force, whilst 6000 troops including one horse five field and two garrison batteries with siege train sappers etcetra will probably constitute reserve at Sukker. Negociations are proceeding with Khaibar tribes. It is understood that no immediate hostilities are contemplated. Our Government is awaiting further events.

Serious piracies are reported in the Persian Gulf. The Turkish authorities are unable to control the Arabs. The naval force will probably be strengthened at once, the British Government having, it will be remembered, undertaken the Naval Police of a large extent of these coasts for the protection of very important commerce with India.

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YESTER-AFTERNOON His Excellency the Viceroy received the members of the Council of Regency of Pattiala in private durbar at Peterhoff.

EDUCATION IS PROGRESSING! A young student of the General Assembly's Institution carried on a love intrigue with a married Mahomedan girl when he was little older than the age of thirteen, and for five years they were undiscovered except by the mother of the girl, who is said to have encouraged the couple. The boy is now rotting in jail for robbing hisbrother-in-law to pay the girl, and the mother has also been incarcerated as an accomplice. All this time the lad was taking Bible lessons at the General Assembly's Institution!

WITH ACCUSTOMED felicity Lord Lytton made a most humourous speech in opening the Fine Arts Exhibition at Simla. His Lordship was so much carried away by the force of his wit that he almost regretted that it was not his "privilege to be born that rare and beautiful being—a Japanese pug!"

PROFESSOR GARCIN DETASSY, the Nestor of the Orientalists, is dead. His annual address at the Paris Institute shewed the lively interest he used to take in Hindustani literature and in Indian progress. He was more than eighty years of age.

THERE WERE two durbars held in Hooghly and Burdwan for the presentation of the Khilluts of Maharáni and Bahadur to Rani Horrosunderi and her son Raja Bisshur Malia of Searsole and those of Rai Bahadur and Khan Bahadur to Babu Doorgaprosad Ghose and Munshi Bokaoolla.

THERE WERE 286 deaths in Calcutta during the week ending 21st September, of which 6 were from small-pox, 114 from fever, 36 from Diarrhœa and dysentery, 5 from cholera, 10 from phthisis, 9 from asthma, 21 from tetanus and the rest from other causes. Fourteen children were still-born and 5 persons died of old age. There were 18 deaths amongst non-Asiatics and mixed races, all from various causes.

WE HAVE to acknowledge with thanks the receipt of the under-mentioned publications and periodicals:—1. The Riots of 1874:—their History and Philosophy, by Dinshah Ardeshir Taleyarkhan.—2. Indian Law Journal, Bombay, vol. 1 Nos. 12. 3. The Homœopathic Medical Adviser, By P. C. Dutt Homœpathic Physician, Allahabad. 4. Messrs John Dickenson Co's. Monthly stock and Price List of Type, Presses &c for October, 1878, No. 76. 5. The Saddarshana Chintanika vol 2. No. 7. 6. Messrs Thacker Spink & Co's Literary Circular for September, 1878. 7. Oordhmanaya sanhita—or discourses in Philosohy in Sanskrit verse in 12 Chapters with a Bengali translation, by Obhoy Churn Turkanidhia of Puspoorh in zilla Hooghly. 8. Opinion on the rites to be observed by the officiating priest at the Sandhya or mid-worship at the Durga Puja of this year by MaheshChunder Nayarutna, Principal, Calcutta Sanskrit College.

ANOTHER YOUNG man has been cut off in the bloom of life! Babu Joygopal Mitter, brother of Babu Nobogopal Mitter, Editor of the *National Paper*, is dead. Although not a public character he was associated with his brother in promoting the annual National Mela and other public movements. He was a frank and generous-hearted young man.

WE TAKE from the morning papers the following telegrams of the week:

London 22nd September.—An official despatch states that a second outbreak of fever has taken place among the British troops in Cyprus, and that 400 have been invalided. The *Daily News* states that the Nihilist party in Russia is rapidly growing, and that a plot has been discovered to release all prisoners in Odessa. The Cossacks have been reinforced, and the police in St. Petersburgh patrol the city.

23rd.—Anxiety is felt in high quarters lest the Viceroy of India should have recourse to diplomatic action, whereas it is felt that the occasion demands prompt military operations because of the insult offered by the Ameer to England before the whole of India, unless promptly avenged, it may have disastrous results. It is considered not to be matter for negotiations with Russia, but for action on the Indian Government's own responsibility.

24th.—The London papers generally agree that the action of the Ameer demands prompt punishment, without, however dragging Russia into the conflict. The *Times* deprecates any hasty operations, and says the Ameer must be first called upon to explain his conduct, and apologise. An immediate Cabinet Council to discuss the matter is expected. The stock markets yesterday were depressed owing to political uneasiness, Consols fell to 95. It has been decided that a decoration shall be given for the Jowaki Campaign. The Russians have evacuated, and the Turks have occupied San Stefano.

24th.—The charge of Russias being guilty of complicity with the Ameer is officially denied at Saint Petersburg.

25th.—No Cabinet Council will be held grespecting the Ameer's refusal to receive the mission, but the Indian Government will be left unhampered to pursue its own initiative in the matter. Prevalent opinion favours the occupation of the Khyber Pass and Candahar. Latest accounts state that fever in Cyprus is decreasing.

26th.—The London papers are in favor of a prompt march on Cabul, and consider that the military demonstration is inadequate.

27th.—A Cabinet Council has been summoned for next week. Lord Beaconsfield is in an unsatisfactory state of health. The *Morning Post* advocates employment of Scindiah's army to garrison the frontier of the North-West Provinces.

St. Petersburgh papers, in discussing the relations between England and Afghanistan, rejoice at our difficulties, and hope that they will hinder England's intervention in the carrying out of the Berlin Treaty. The Continental Press generally apprehends a rupture in the relations between England and Russia. The *Journal des Debats* regards war between England and Afghanistan as inevitable, and hopes Russia will observe a neutral attitude.

Vienna 24th September.—The resistance of the Bosnians at Tazla and Bjelina has collapsed, and the insurgents surrendered unconditionally at those places.

25th.—The Austrians have occupied Zvornik without opposition, and Bosnia is now considered to be virtually pacified.

The Hindoo Patriot.

MONDAY, SEPTEMBER 30, 1878.

TWELVE months have rolled away and Durga has again revisited this terrestrial world! The Puja has already commenced but the grand Puja begins from Wednesday next. In previous Durga numbers of the *Patriot* we gave a history of the Puja and its origin, an analysis of its allegorical meaning, and a synopsis of the ritual and the accessories of this great worship. In the present issue we propose to give an account of trees, plants, and their products used or worshipped in connection with Durga Puja.

TREE IN DURGA WORSHIP.

THE SASTRAS enjoin—"God is without form, but He is represented in wood and stone for the sake of the illiterate." Again, "worship thy God as thou wouldst treat thyself." So the popular worship of the Deity amongst the Hindus is human in conception, form and method. Man eats, drinks, and sleeps; he feels pleasure and pain; he is endowed with passions and carried away by ideas. Similarly the popular gods of the Hindus eat, drink, and sleep, feel pleasure and pain, have passions and feelings and are given to ideas symptomatic of their peculiar attributes. The devout Hindu offers cool drinks and sherbets to his titular gods in the hot summer and wraps them in shawl and woollen cloth in the bitter cold of winter. Persons of extreme faith go so far as to offer tonics and other drugs for the preservation of the health of their gods. Thus the Hindus as a nation, not the philosophic few, worship their gods as they would serve themselves. The Hebrew Scriptures, although they do not inculcate the worship of the Deity in human form, go much further than the Hindu scriptures in one respect. The God of the Hebrews is the prototype of man, for it is written: "In the day, that God created man, in the likeness of God made He him." This has led to the saying that man has been made after the image of his Maker. The Hebrew God according to the ordinary reading of the Bible is not like the God of the Vedas, a being spiritual, without form and figure, which exists in the mind of man but has no corporeal existence, for how could man have been made after the image of his Maker, if the Author of the creation had not the same form as man? But the popular notions of the Hindus respecting the form of their gods have no fixed basis; each sect gives a form to the Deity according to its own system of philosophy. Thus Vishnu, the God of Creation, or the God of the Sun, which pervades the universe, is an idea grosser than the abstract Deity of Hindu philosophy; Krishna, his incarnation, an idea grosser still, in fact a man like ourselves, with feelings like our own, and attributes more human than divine. On the other hand, Indra, the God of the firmament, has existence only in imagination. Again, some Gods and Goddesses represent certain attributes or properties of the Deity, or the passions of man, or natural phenomena. The ideas and habits of a nation are reflected in its religion. In the Vedic times the worship of the elements predominated, and the elements were the striking objects in nature. It was then that animal food was more general, and the bull was the personification of Dharma, Religion; the beasts of the forest were therefore treated as important objects of worship. The modern Hindus as a nation are pre-eminently vegetarian in their habits; their principal food being derived from the vegetable world, they naturally make offerings of vegetables to their gods, both as food and cosmetics.

King Solomon, though he excelled in the glories of his overflowing treasury and magnificent edifices, made no claim to any of those glories, but he was proud of his wisdom and learning, and his learning chiefly consisted in a thorough knowledge of the natural history of all kinds of verdure from the cedar of the mountains to the moss upon the wall. The Hebrew scriptures have likened knowledge to a tree, and the tree therefore has been the prominent subject of notice. Similes and comparisons are numerous in the Vedas in which the tree figures conspicuously. The daily repeated *Sandhya* hymns of the Vedas liken the tranquility and peace of mind derivable from the symbolical ablutions to the repose and relief obtained by a sweating man under the cool shade of a tree. It was under the broad umbrageous shelter of the Kadamva (Nauclea kadamva) that Krishna, the full incarnation of Vishnu, played his early love pranks. Under the shade of the Pipul tree Gotama Buddha breathed his last, which circumstance has given the name of *Bodhi Druma*, the Buddha tree to the religious fig. The Euphorbia antiquorum is the tree in which Manasa the goddess of serpents is worshipped. The Bel tree (Ægle marmelos) is the sacred tree of Siva, and his attachment to it is said to be so overwhelming, that in the Mahabharata Siva is described to have been propitiated by Asvatthama by being beaten by him with the branches of the Bel tree. The little Ocimum sanctorum or the Tulasi is said to have been honored with a seat on the heart of Vishnu, so dear are its leaves to that god. In a country like this, which is so profusely blessed with luxuriant verdure of all kinds, it is not to be wondered at, that in the religious ceremonies of its people, trees should play such an important part. It is but natural that the people should evince some regard and gratitude for trees, which give them shelter from the inclemencies of the weather, supply them with materials for raiment, and furnish them with delicacies in times of plenty, substantial food in times of scarcity, and remedies for the preservation of health. The feeling of respect and gratitude, with which the Hindu regards the trees of his country, betokens his appreciation of benefits which he derives from them. Although the sacrifice of animals and other things is commonly prescribed in the Hindu ritual, still nothing is more generally offered by the devotee or more graciously received by the gods than the offerings derived from the vegetable kingdom. Indeed, no offering is considered sufficiently consecrated or adequately valued by the gods, that is not purified by and bedecked with flowers. Every plate of fruits and rice and every cup of milk or sweatened water must have on it a flower before it can be offered to the gods. In Durga Puja the leaf of the Bel tree takes the place of flowers. A dish not so consecrated is said to be fit for the evil spirits but not for the gods. Worship, say the Sastras, may be made in various ways; that which is made with costly and rare articles is certainly the most imposing, but the simplest is that, which is based on faith. The first condition of corporeal worship or worship with offerings of things is the presentation of flowers made redolent with sandalwood paste. He is pronounced a fortunate worshipper, who can have the happiness of offering flowers to his gods. The ordinary saying is that flowers from the wood and water from the holy Ganga are enough if offered with reverence and faith. But to offer flowers without sandalwood paste is declared to be irregular, irreligious and unritualistic; where sandalwood paste is not available the flowers should be moistened with water. The smearing the flowers with sandalwood fixes the more volatile perfume of the flowers. Of all the aromas, that of sandalwood is not only the most lasting, but it has the virtue of making the volatile perfumes endure longer. The vegetarian Hindu is not content with making vegetable offerings to his gods, but he has in his enthusiasm apotheosized several plants and trees, raised their attributes to divine incarnations, and invested them with powers both for good and evil. The religious fig-tree (Ficus religiosa) is Narayana himself, the banian tree (Ficus indica) is Dharma, the cocoanut tree is a brahman, and to hew down a cocoanut tree is as sinful as to kill a brahman. Not only has the Hindu endowed the trees with divine attributes

but with human feelings and susceptibilities. Before he plucks a leaf of the Ocimum sanctum or the Bel tree for worshipping with it the Ammonite symbol of Vishnu or the lingam of Siva, he addresses a few propitiatory hymns to the plants, praying of them not to mind the pains which he is obliged to inflict on them. In Durga Puja great stress is laid on the worship of trees. In the earlier Vedic ceremonies though hymns are enjoined to be repeated at the time of cutting the Palasa branch (Butea frondosa) or while collecting the Kusa-grass they are not similar to those given in the Puranas. It is in the later rituals only that we meet with such development of imagination and fancy we have noticed above.

But to return. In many respects Durga Puja is largely mixed up with tree-worship amongst the Hindus. In the North Western Provinces of India where earthen idols of Durga are not made for worship in the autumnal festival, the custom of decorating one's turban on the last day of the festival with young seedlings of wheat and paddy is as common as that of tying the Rakhi thread on the occasion of the Jhulan festival on the full moon of Sravan (August). Many poor men, who have not the means of worshipping Durga even on a *ghata* (an earthen vessel) pay a small *honorarium* to the priest of the village, who puts a few blades of the auspicious wheat and paddy seedlings on their turban, and accompanies the act with the chanting of the usual peace and blessing hymns. Like the thread of the Rakhi which every brahman ties round the arm of every friend of his, the bleached heads of paddy and wheat seedlings, the growth of previous sowings on the sacrificial spot, are considered auspicious and lucky, and the big shroffs and merchants of the North Western Provinces every year commence their annual sojourn in the paths of life and business with the blades on their turbans. What the ash-mark on the forehead is to the sacrificer, the blades of wheat and paddy seedlings are to the merchant. At the conclusion of a homa, a sacrifice made through fire to the gods, with clarified butter and diverse other articles, the ashes of the fire are collected and made into a blackish paste with the remnants of clarified butter, and the forehead of the devotee is painted with it. In the same way the devotee paints his forehead with the blood of the sacrificed animal. These observances are supposed to be the means to attain to particular objects, that is prosperity in particular business.

The trees and plants, parts of which are directly or indirectly used in Durga Puja are few in number, and those that are worshipped on that auspicious occasion are fewer still; but the sanctity which has been assigned to them is as great as that with which the idols themselves are invested. Indeed, their importance is so great that for the first few days of Durga Puja, which may extend over from 5 to 15 days the Goddess Durga is worshipped in the Bel tree. The trees worshipped on the occasion are 1. the Bel tree (Ægle marmelos), 2. the Plantain, 3. the arum, 4. the turmeric, 5. Jayanti, Sesbania aculeata, 6. the Pomegranate, 7. Asoka, 8. Manakachu, Colocasia antiquorum 9. Paddy, 10. Sami, Acacia suma, 11. Aparajita, Clitoria ternata, 12. Supari, Areca catechu. The trees, the twigs of which play almost an equally important function, are the following: 13. Asvattha, Ficus religiosa 14 Banian, Ficus indica 15 Yajnadumbura, Ficus glomerata, 16. Pakuda, Ficus infectora, 17. Mango, Mangifera indica, 18. Jack fruit, Artocarpus integrifolius. The trees next in importance are those, the flowers, leaves or the fruits of which are recommended in Durga Puja. They are, 19. Amalaki, Phyllanthus emblica, 20. Khadira, Acacia catechu, 21. Akanda, Calotropis gigantea, 22. Dronapuspa, Leucas linifolia, 23. Kusa, Poa Cynosuroides, 24. Sama grass, Panicum frumentaceum, 25 Java Hibiscus rosa-sinencis, 26. Lotus, Nelumbium speciosum, 27. Raktakamal, Nymphæa rubra, 28. Kunda, Jasminum hirsutum, 29. Karavi, Nerium odorum, 30. Kushtha Saussurea auriculata, 31. Jatamansi, Nardostachys jatamansi, 32. muramansi, 33. Saileya (Lichen). 34. Sandalwood, Santalum album, 35. Vacha, Acorus calamus, 36, Champa, Michelia champaka, 37. Mutha, Cyperus rotundus, 38. Durva, Cynodon dactylon, 39. Rice, Oryza sativa, 40. Barley, Hordeum hexastichon, 41. Munga, Phaseolus munga, 42. Til, Sesamum indicum, 43. Baka, Sesbania grandiflora. The following articles are used in preparing the Dhupa or the incense stick which is burnt on the occasion of Durga Puja. 44. Guggul, Balsamodendron agallocha, 44. Saral, Pinus longifolia, 45, Deodar, Cudrus deodara, 46 Cinnamon, Laurus cassia, 47, Aguruchandan, Santalum album, variety, 48. Pavonia odorata, 49. Aquilaria agallocha, (Saussurea auriculata), 50. Molasses, 51. Dhuna, Shorea robusta resin, 52. Haritaki, Terminalia chebula, and lac. Besides the above the following are used in anointing the goddess, 53. Sugarcane, Saccharum officinarum, 54. Camphor, Cinnamonum camphora, 55. Kakkolaka Crocus sativus.

1. The Bel tree forms the principal part of the Navapatrika, the group of nine herbs worshipped in Durga Puja. The goddess is invoked on a Bel tree, and the Vodhana ceremony or the ceremony of arousing the goddess Durga, who is supposed to have been sleeping, is conducted under that tree. From the 9th lunation of the fortnight preceding the one in which Durga Puja is held the Bel tree is daily worshipped; indeed it is not the tree, but the goddess residing in it. The name of the resident goddess is Siva a synonym of Durga. The presiding goddess of the tree, however, is Sri (Lakshmi,) and hence its name Sri Vriksha or the tree of Sri (goddess of prosperity.) Siva is to the Bel tree as Manasa the goddess of serpents is to the Euphorbia, and Shashthi the goddess of children is to the Ficus indica. The tree is considered both the symbol and the favoured residence of Durga. It is observable that according to Hindu ideas, there is a distinction drawn between the presiding deity and the residing deity. Besides the deity residing in the tree, there are gods and goddesses, who reside in particular portions of the Bel tree, in the same way that Vishnu is said to reside in the mouth of the ghata, Rudra in its neck, Brahma in its base, the Matris inside the ghata, and the Seas in its sides &c. &c. Likewise Rudhira-Vadana is said to reside in the head of the sacrificial kid, Chandika in its forehead, Sarasvati in its mouth, the sun and moon in its nostrils, Vrihaspati in its eyes, Ugranchadika in its ears, Vishnu in its tongue, Padmanava in its belly, Bhairavi in its navel, and Rudhirottama in its legs. The ternate leaf of the Bel tree is said to be the emblem of the Hindu Trinity, the gods Brahma, Vishnu and Siva residing in the elements of the three-fold leaf and the goddess Durga in the leaf-stock. Leaves of the Bel tree having a quintiple form are rare, and therefore valued in the same way as the one-faced seeds of the Rudraksha (Elæocarpus ganitrus.) In the Agni Purana the Bel tree is said to have originated from cow-dung. The passage runs thus: "Like the cow the six parts of this tree are purifying agents. The tree was generated from the sacrificial cow-dung of Vishnu, it is the abode of Lakshmi, whence its name Sri Vriksha or the tree of Sri (Lakshmi.)" The six bovine products are the cow-dung, the cow urine, the curd, the clarified butter, the milk and the *rochana* more commonly called gorochona, the concrete colouring matter found in the gall bladder of the cows. This last is considered a specific in purifying patients seized with evil spirits. The six purifying parts of the Bel tree are the root, the fruit, the flowers, the bark, the leaves and the wood. In the Vodhana the ritual directs the awakening of the goddess in the Bel tree, and in the sankalpa or the solemn formal affirmation of ceremony the worshipper is directed to utter such words as imply that he is going to perform the vodhana (the awakening,) the Amantrana (the inviting), and the Adhivasa or inauguration ceremony is performed on the Bel tree. The worshipper is then directed to invoke the presence of the Bel tree, which is done with flowers smeared with sandal-wood paste. It is worthy of remark that notwithstanding the corporeal presence of a live Bel tree before the worshipper, the invoking formula is repeated—thus "Om Vilva tree come here, come here, stay here, stay here, be next to this, be next to this, be seated here, do please receive my offerings." And by the repeating of the formula the spirit of the Bel tree is supposed to approach the presence of the worshipper. Without this invokation the presence of the tree itself is considered as that of an object of nature, a thing corporeal, a specimen of the vegetable kingdom, but not as a divine attribute. The invokation endows the tree with worshipable attributes, it changes the common Ægle marmelos into a Vilva tree, the tree of Sri or Lakshmi, a tree fit to be worshipped, the tree sacred to Durga, and therefore the herbal incarnation as it were for the time being of Durga. The principle, which pervades the entire system of Hindu mythology is a transcendental, intellectual and spiritual idolatory, a worship of godly ideas and attributes, unlike the vile and gross idolatory of the pagans. It is the reign of the mind, which distinguishes the Hindu system of idolatory from other systems, for these refer only to the corporeal existence, whereas the Hindu system addresses the mind or the soul. The popular Hindu religion is a system of idea-worship, not of idol-worship. The presence of the tree is an accessory, an aid to memory. The tree is a rough tangible symbol or rather a fanciful representation of the idol subject of worship, an Aunkalpa or that which follows imagination.

After the invokation of the Vilva tree the goddess Durga is invoked on it. The ritual says, "having imagined the goddess to be there" (on the tree), "worship her with the usual sixteen articles." Then holding the north-eastern side of the tree with these apologetic formula awaken the goddess Durga: "Om for the destruction of (the demon) Ravana, for the benefit of Rama O! goddess, thy unseasonable awakening ceremony) was (performed) by Brahma. I (also (therefore) on the eve of the sixth lunation of Aswin (month) awaken (thee). By invoking thee Sakra got the kingdom of heaven. Therefore I again awaken thee for the sake of wealth, prosperity and victory. I shall reduce my enemies like unto the ten-faced (Ravana) killed by Rama." The next ceremony is to invite the goddess in the Vilva tree: "Om! Sriphala tree, thou art born on the peaks of the Meru, the Mandar, the Kailasa and the Himavat mountains, thou art ever the favourite of Amvika! Om! Sriphala thou art born on the top of Sri Hill. Om! the abode of Sri. Thou art to be taken. Do come and be worshipped as the likeness of Durga. Om! born of the Vedas and the Vedangas! Sri tree, favourite of Chandika, I invite thee, dost thou give me thy branch!" On the following morning, that is on the first day of the worship; the work of the day is commenced by collecting nine herbs of the Nava patrika; the last though not the least in importance is the securing of a twig of the Vilva tree. A twig situate on the north eastern side of the tree and bearing a twin fruit is selected. And before the twig is severed from the tree, the tree is propitiated with offerings of food and flowers in the same way as if it were a god or goddess; indeed, leaves of Vilva tree which are considered favourite offerings to Durga and other deities are also offered to the Vilva tree. The tree is then anointed with turmeric paste and oil and the following formula is repeated! "Om most fortunate Vilva tree, ever pleasant to Sankara (Siva), with your branch I will perform Durga Puja. Lord! the pains generated by the severing of the branch by thee are not to be minded. It is said that the gods had worshipped Durga having taken thy branch." The branch is then severed with the usual imprecatory formula. It is then tied together with eight other plants and the twine used is the creeper Clitoria ternata. The following mantra is repeated on the occasion: "Om! for the increase of children, wealth and life, I take the favourite of Chandika. May Lakshmi abiding on the Vilva branch grant me dominion. Welcome goddess Chandika for universal welfare! Accept the offerings, Oh! fair-faced! Obeisance to the favourite of Sankara!"

From the above it would appear that although the Vilva tree is acknowledged to be the abode of Lakshmi and the favovrite of Sankara (Siva) and of Chandika (Durga), the tree itself is worshipped as such not as a specimen of vegetable kingdom but as a divinity *sui generis*. In the ablution ceremony, which precedes the regular Durga Puja on the morning of the 7th lunar day, the god of the Vilva tree is thus

addressed: "Om! Sriphal (the fruit of prosperity) thou art the home of prosperity! Ever giver of victory, grant me good wishes and be propitiated for ever." Notwithstanding the preliminary ceremonies noted above, the group of nine plants, which are tied together for the purpose of worship, is not considered vivified, until the usual invokation is repeated by touching the idol and the bundle of nine plants. Indeed, in the autumnal festival, the group of nine plants occupies the same position as the earthen idol; for the invoking hymn runs thus: "I invoke thee in the earthen (idol) and also in the Sriphala (tree). Descend from the peak of the Kailasa . . . . with faith I worship thee. Oh! Nava Durga, thou art worshipped by the gods with twigs and branches bearing fruits. Goddess residing in the twigs, accept my offerings." When the nine plants are worshipped separately, Siva is then said to be the presiding deity of the Vilva tree. The plant is addressed as the tree pleasant to Mahadeva, to Vasudeva, and to Uma. The tree is a special favourite of the Saktas (the worshipper of Sakti), but the followers of the Vaishnava sect bear a bitter antipathy against it. The bigoted Vaishnavas go to the length of holding that a house is polluted by the presence of a Bel tree. The feeling of the Saktas against the Tulasi, the plant favourite to the Vaishnavas, is, however, not half so strong. The Saktas not only tolerate the presence of the Tulasi plant, but there are many among them who worship the Ocimum sanctum. But there are bigoted Gosvamis who would not wash their feet in a house, as the Bengali phrase goes, unless the Vilva tree seen within its precincts was up-rooted. It needs be mentioned that the washing of the feet is the first preliminary of accepting hospitality in the house of a Hindu. The wood of the tree is considered suited for the construction of the sacrificial post called Yupa in funeral ceremonies, and instances are common in which the pith of the tree has been turned into beads for wearing as necklace. In the same way the wood of the Ocimum sanctum is turned into beads both for wearing as necklace, as well as for the keeping a note of the number of times a particular hymn or formula is repeated by a devotee. It is a virtuous act to plant a Vilva tree, it is more so to water it daily during the four summer months; and it is considered a grave sin to cut it down or to burn its wood as fuel. Brahmans, however, are exempted from the last prohibition. It is a praiseworthy act to plant five Vilva trees, and the planter of five Vilva trees is said never to fall from heaven. This tree forms one of the Panchavati, the group of five trees usually planted by pious Hindus. The group according to certain sastras consists of a Vilva tree, a religious fig, a banian, an Azadirachta indica or Nim, and a Phyllanthus emblica or Amlaki. The fruit of the Vilva tree is enjoined to be eaten in the month of Chaitra or March, and the leaves of this tree are considered indispensable in the worship of Siva; and Vishnu in his enthusiasm for the worship of Siva with the leaves of this plant named the plant with twenty-one epithets, which are Vilva, Malura, Sriphala, Sandilya, Sailusha, Siva, Punya, Sivapriya, Devavas, Tirthapada, Papaghna, Komalachhada, Jaya, Vijaya, Vishnu, Trinayana, Vara, Dhumraksha, Sanjami and Sradhadevakas. The leaves of the plant are also used in anointing Durga and the twigs are offered as toothbrushes.

2. The plantain tree, Musa sapienta. This plant is the largest in the group of nine herbs used for the Navapatrica and it gives the name of *kalabahu* to the entire group. The Goddess residing in this plant is Brahmi, the female energy of Brahma, the creator. It is a favourite plant with the Hindu who looks upon it as an auspicious omen, and therefore small plants of Kadali (Musa sapienta) are planted on both sides of the door-way of the worship-hall. The goddess residing in this plant is invited with the following hymn. "Om the resident of the kudali tree, thou art seated on the breast of Vishnu, obeisance to thee Navapatrica." Correctly speaking Chandanayika is the presiding deity of the plant. But the Goddess Durga is also invoked on the plant as will be seen from the following hymn: "Om, Goddess Durga, approach this place in the form of the plantain tree, and grant us peace everywhere, obeisance to thee!"

3. The arum plant is the third of the Nine-herbs, which form the group of Navapatrica. It is the symbol of perpetuity, perhaps the tenacity of its rhizome has given rise to the idea. The Goddess residing in this plant is Kalika; as most of the common arum plants have their leaf stock of a black color the Black Goddess may naturally be said to reside in it. In this plant also the Goddess Durga is invoked. "Oh Favourite of Hara, Siva (i e Durga) in the war of Mahishasura (the buffaloe demon) thou hast been arum plant, thou art come to my advantage." In another place the plant is called Perpetuity, "ever fulfiller of desires," and being anointed, is thus addressed, "dost thou give victory in the form of Durga."

4. Turmeric. This plant is the fourth of the group and Durga is the goddess residing in this plant. She is said to be the form of Durga and Uma, and in another place is described as an incarnation of Rudra. It may be remarked here that Uma, Rudra, Siva, and Chandanayika are all different names and forms of Durga. A paste is made with the root of this plant and offered as cosmetic for smearing the body of the goddess.

5. Jayanti, Sesbania coronata or aculata. Kumari or the Virgin is the resident goddess of this plant. This plant as the name implies is the victory-incarnation of Durga. This plant is said to have been worshipped by Indra and other gods on the occasion of the war between the gods and the demons, Sumbha and Nisumbha.

6. Pomegranate. This tree is said to be the residence of Raktadantika, the red-toothed incarnation of Durga; the teeth of the goddess are likened to the red grains of the fruit. In addressing Durga residing in this tree, the tree is represented as created for destroying the appetites of men and for destroying sins. Durga is said to have played the part of Uma in the battle of Raktavija (the demon) in the shape of Dadimi or pomegranate.

7. The seventh plant of the group is Asoka (Jonesia asoka). The goddess residing in this tree has been named *Sokarahita* goddess free from misery. "Om, Durga! be steady on this plant and free us from misery." This plant is much valued in the Sastras. In the month of Chaitra the blossoms of this plant are directed to be taken with water, and the drink is said to be trebly auspicious, if it takes place on the day in which the moon enters the asterism Punarvasu. The eighth Day of the bright fortnight of Chaitra has been named after this plant, and a ceremony much observed by Hindu ladies is performed in honour of this tree. The blossoms and the fresh twigs of this plant are used in the Madanatrayodasi vrata, a ceremony observed in honour of Cupid. According to certain Tantras the twigs of this plant are substituted for those of the Indian Fig tree in the Ghatasthapana. This tree has great medicinal virtues.

8. Colocasia antiquorum. This gigantic arum is the eighth of the group. Chandika is the resident goddess of this plant. The plant is said to be the favourite of Sachi, the female energy of Indra. The plant is said to confer honour on its worshippers.

9. The last though not the least of this group is the Paddy plant in which resides Mahalakshmi, the goddess of plenty. In this plant also is the goddess Durga worshipped. The grains are used in sprinkling the sacrificial ground. The paddy is the first of the five grains generally used in Hindu religious ceremonies. In establishing the sacred pot Ghata, the five kinds of grain, viz the paddy, the barley, the munga, the sesamum and the mas kalai are sprinkled on the soft clay with which the sacrificial ground is covered. These grains germinate and their growth is hastened by the water and flowers &c. which are sprinkled over them. In about six days the seedlings attain the size of four to five inches in height, and being protected from the sun and not unoften from daylight by reason of the place being covered with flowers and other offerings, the blades become blanched. Paddy is also used in anointing the Goddess. Water into which paddy has been thrown is offered in the same way as water into which the Bel leaves have been dipped.

10,11,12. Besides the Navapatrika or nine-plants which form the Herbal group worshipped in Durga puja, the Sami (Acacia suma) is worshipped on the last day of the festival. The tree is worshipped with Aparajita (Clitoria ternata.) This Acacia has been distinguished in the Mahabharata as the tree selected by the Pandavas for secreting their weapons before they entered the dominion of Prince Drupada. Arjuna is said to have deposited the arms of his own and those of his four brothers on the higher branches of the tree; the tree is covered with hooked thorns which make it difficult to climb up, and as it is never cultivated but grows spontaneously in jungle, not unoften on grounds where the dead are incinerated, it was the likeliest tree for such purpose. In the Ramayana this tree is described to have spoken kindly to Ramchandra. This tree is said to afford one of the eight samidha or sacrificial wood for the homa ceremony. The seven other woods are Clotropis gigantea, Butea frondosa, Acacia catechu, the Achyranthes aspera, Ficus religiosa, Ficus glomerata, Cynodon dactylon and Poa cynosuroides. Each of the above-named eight samidhas is peculiar to the worship of one of the nine presiding gods of the plantes.

On the last day of the Puja this tree is invoked in the usual way and propitiated with food offerings. This tree is said to be the reducer of sins and is a good omen for starting on business. Together with this tree is worshipped the Clitoria ternata which is allowed to creep upon the thorny branches of this tree, and a few green fruits of Areca catechu are suspended from the branches of the tree. Contrary to the usual practice this tree is addressed in the feminine gender, perhaps because it is associated with clitoria ternata which according to the Hindus is a faminine creeper. Sami is addressed to be the remover of misfortunes and curer of evil doings. The creeper is addressed as the goddess of victory and worshipped with the object of avoiding defeat. The goddess invoked and worshipped on the group of Sami, Aparajita and betel nuts, are Kriya-Sakti (the energy of action) and Uma, the first is the spirit of Joya (Victory) and the second the spirit of Vijaya. A ring made of this creeper is worn on the left arm with a view to gain victory.

Areca catechu. The fruits of this plant are offered as articles of food to Durga, but they are specially used on the last day of the festival, when bunches of them are hung on the Sami tree and worshipped. Bunches of the Betel-nut in the same way are hung on the door-ways with twigs of mango and asoka as auspicious articles.

13 to 18. Twigs of the six trees, the numbers given above, are used in Durga Puja to fill up the sacrificial pot (Ghata) in which Durga and several other gods are invoked. The first five of these form the ordinary Panchapallava or the five twigs. The sixth is sometimes substituted in Tantric ceremonies in lieu of Mangifera indica or Ficus infectora. The Asoka is sometimes added to this group. The first of these the Asvattha (Ficus religiosa) is held to be Narayana amongst trees. This is a tree, sacred alike to the Hindus and the Buddhists. The wood of the Bel tree is prohibited to be used as fuel by persons of any other caste than the twice-born, but the Ficus religiosa is interdicted to be used even by Brahmans. The Ficus indica is next in importance. These five twigs are indispensible in a Ghata; no ceremony can be said to be complete which has not the five twigs on the Ghata. Where there is an idol as the principal object of worship the twigs on the Ghata represent the other attendant gods, but where no idol is introduced the Ghata represents the single god. Twigs of the Mango tree are strung into wreaths and hung over the door-way of sacrificial halls, and they are also put on the mouths of jars filled with water, which are placed on both sides of the doors as auspicious omens.

19. Phyllanthus emblica, a leaf of this plant is considered as good as the flowers of other plants. Vishnu and Durga are said to be specially propitiated by being worshipped with the leaves of this plant. According to the Vrihaddhauva Purana the leaves of this plant are considered more acceptable to Siva and

Vishnu than those of the Bel and the Tulasi plants. This plant is said to have originated from drops of tears of the goddesses, who intended to worship Siva and Vishnu with the articles of their own invention. The fruits of this tree are used in several ceremonies and observances followed by Hindu women.

20. Acacia catechu. The twigs of this tree the (khadira) are used as Samidh in the Homa ceremony.

21 to 36. These are used in forming Argha. Of these the most important is kusa, Poa cynosuroides. This grass is indispensable in Hindu ceremonies. Rings made of this grass are worn on the ring fingers of both hands before one can be said to be properly purified for ceremonies. Indeed, no ceremony should be commenced without them, and as soon as it is completed the Kusa rings are taken off. Three blades of the Kusa grass are tied together in a peculiar way and made into a sprinkling brush, with which water is sprinkled on articles offered to gods. The sprinkling of water on the article to be offered to gods, accompanied by the repetition of particular mantras, is considered symbolical of the act of offering. The rings should not be made of less than two blades of Kusa, and the sprinkling blade should not be less than three blades, which bundle is known as tripatra or the three blades. The patra should be made of the entire Kusa grass and in the absence of the whole the twigs of blades may be taken. Symbolical Brahmans are also made of Kusa grass. In this case seven or nine blades of the grass are twisted two and a half times on the top and formed into a ring. The difference between kusa Brahman and kusa Vistara lies in the position of the ring. If the ring is made with the top of the blades the figure is called brahman, and if the root end is twisted into a ring the collection becomes a Vistara. The kusa Brahman is used in funeral ceremonies where the kusa Brahman is supposed to be seated and is offered with food. The kusa Vistara is offered as a cushion to the bridegroom at the time of marriage by the father or donor of the bride; kusa is also made into matukas, which are kusa twice bent and tied round. These are offered with pinda and other offerings to the manes of one's ancestors at times of funeral ceremonies, but in marriage and other ceremonies the matukas are substituted by Rijukas or straight ones. Kusa however is prohibited to be used by wives or persons having their fathers alive; in the first case Durva grass Cynodon dactyon is substituted for kusa. Where kusa is not available the following may be used as substitutes, Sacharum spontaneum, Sacharum munja, Cynodon dactylon, Panicum freementum and Elusine indica. These six are collectively called Darbha.

The flowers of Calotropis gigantea are considered favourite to the Sun, to Siva and to Durga and those of Leucas linifolia are most acceptable to Durga and Sarasvati. The Hibiscus rosa-sinensis is a favorite to Kali, Durga and Surya and the Nelumbium speciosum is universally admired. Ramachandra is said to have made a vow to offer a hundred thousand lotus flowers to Durga and on finding that one was missing, to complete the number he offered his eye balls as substitute. The lotus is a favourite flower of Vishnu. In offering an argha the flowers noted above are placed upon a conch shell filled with water and blades of Kusa and Syama grass are placed upon them. No arghu to Durga is complete without the above ingredients. Besides their use in argha, the Hibiscuss rosa-sinensis and the lotus are separately offered to Durga; and the Hindus often make vows promising to present a certain number of flowers of the above kind to Durga. The pollens of Nelumbium speciosum, Nymphæa rubra and its white species N. alba and Jasminum pubescens, are used in perfuming water, with which the goddess is anointed on the first day of the worship. The five flowers directed to be so used are the lotus, the nymphæa, Jasminum, pubescens and the Jasminu arbor-tristes and Sesbania grandiflora or the Baka. Certain flowers are considered special favourites of Durga and the female energy; and these flowers are known by the generic name of Yantra pushpa *i. e.* genetive flowers: they are Clitorea ternata, Hibiscus rosa-sinensis, Sesbania grandiflora, Jasminum arbor-tristis and Nerium odorum.

THE KABUL MISSION.

I.

THE Kabul plot is thickening. Our Embassy has received a rebuff on its very first entrance into the territories of the Amir. We give below the text of His Excellency the Viceroy's letter to the Amir:

"The authentic intelligence which I have lately received of the course of recent events at Kabul and in the countries bordering on Afghanistan, has rendered it necessary that I should communicate fully and without reserve with Your Highness upon matters of importance which concern the interest of India and of Afghanistan. For this reason I have considered it expedient to depute a special and confidential envoy of high rank, who is known to Your Highness, His Excellency General Sir Neville Bowles Chamberlain, Knight Grand Cross of the most honorable Order of the Bath, Knight Grand Commander of the Most Exalted Order of the Star of India, Commander-in-Chief of the Madras Army, to visit Your Highness immediately at Kabul, in order that he may converse personally with Your Highness regarding these urgent affairs. It appears certain that they can be best arranged for the welfare and tranquility of both States, and for the preservation of friendship between the two Governments, by a full and frank statement of the present position. The letter is therefore sent in advance to Your Highness by the hand of Nawab Gholam Hussain Khan, C.S.I., a faithful and honored Sirdar of my Government, who will explain all necessary details as to the time and manner of the Envoy's visit. It is asked that Your Highness may be placed to issue commands to your Sirdars and to all other authorities in Afghanistan upon the route between Peshawar and Kabul, that they shall make without any delay whatever arrangements are necessary and proper for effectively securing to my envoy, the representative of a friendly power, due safe conduct and suitable accommodation according to his dignity while passing with his retinue through the dominions of your Highness. I beg to express the high consideration I entertain for Your Highness, and to subscribe myself."

The foregoing letter was dated the 14th August last. No reply having been received a second letter, dated the 23rd August, was despatched to the following effect:

"After the despatch from Simla of my letter dated 14th August 1878, which Nawab Gholam Hussain Khan will deliver with this letter to Your Highness, I received from Peshawar the melancholy news that Your Highness has suffered a great affliction in the untimely death of Sirdar Abdulla Jan, the heir apparent to Kabul and its dependencies. I desire to express to Your Highness personally the sincere regret which this intelligence has caused to me; but life and death are in the hands of God, and resignation to his will is unavoidable. In consequence of this calamity I have directed my envoy to postpone for a short time his departure, in order that your Highness may not be troubled by any public business, however important and urgent, until the usual period of mourning shall have elapsed."

The Amir has not been pleased to vouchsafe a reply to any of these letters. The following is the text of the letter sent by Sir Neville Chamberlain to the Amir's Commander at the Fort of Ali Masjid:

Faiz Muhammed Khan after compliments. I wrote to inform you that by command of his Excellency the Viceroy and Governor General of India a friendly mission of British officers with a suitable escort is about to proceed to Kabul through the Khaibar Pass, and intimation of the despatch of this mission has been duly communicated to His Highness the Amir by the hand of the Nawab Gholam Hussain Khan. I hear that an Official from Kabul has recently visited you at Ali Masjid, and he has doubtless instructed you in accordance with His Highness the Amir's commands. As however information has now been received that you have summoned from Peshawar the Khaibar headmen with whom we were making arrangements for the safe conduct of the British mission through the Khaibar Pass, I therefore write to enquire from you whether, accordance with the instructions you have received, you are prepared to guarantee the safety of the British mission to Dhakka or not, and I request that a clear reply to this enquiry may be speedily communicated by the hand of the bearer of this letter, as I cannot delay my departure from Peshawar. It is well known that the Khaibar tribes are in receipt of allowances from the Kabul Government and also like other independent tribes on this frontier have relations with the British Government. It may be well to let you know that when the present negotiations were opened with the Khaibar tribes, it was solely with the object of arranging with them for the safe conduct of the British mission through the Khaibar Pass, in the same manner as was done in regard to the despatch of our Agent, the Nawab Gholam Hussain Khan, and the tribes were given to understand that these negociations were in no way intended to prejudice their relations with His Highness the Amir, as it was well known that the object of the British mission was altogether of a friendly character to H. H. the Amir and the people of Afghanistan. I trust that, in accordance with the instructions you have received from H. H. the Amir, your reply to this letter will be satisfactory and that it will contain the required assurances that the mission will be safely conducted to Dhakka. I expect to receive your reply to this letter not later than the 18th instant. So please understand that the matter is most urgent. But at the same time it is my duty to inform you in a frank and friendly manner that if your answer is not what I trust it will be, or if you delay to send an early reply, I shall have no alternative but to make whatever arrangements may seem to me best for carrying out the instructions I have received from my own Government,

The Simla Correspondent of the *Pioneer* has telegraphed the following:

Simla 23rd September—The Mission has been dissolved, and Nawab Golam Hussein, the Viceroy's emissary, recalled from Cabul. Up to the moment of its departure there was great difference of opinion as to the prospects of the Mission; the Peshawur authorities taking a favourable view; Sir Neville Chamberlain persistently the reverse, although on hearing of the doubtful attitude of Faiz Mahomed, the Ameer's commandant at the Ali Musjid outpost, he wrote him more than one admirable letter of expostulation. The commandant endeavoured to tamper with the Khyberees, who had already promised a safe conduct for the Mission, and the Ameer, although civil to the Viceroy's emissary, would say no more than that it must remain at Peshawur until he had decided whether he would receive it or not, and that if he eventually determined in the affirmative, he would then at his convenience send down a messenger with invitation who would make suitable arrangements. Of course the Mission could not decently, or with any respect for British dignity, await the Ameer's pleasure, so it was very properly determined to force his hand. The result is known in the course of the parley at Ali Musjid. The commandant informed Captain Cavagnari that had he not been his personal friend he would have shot him there and then. It is impossible that the Ameer can disclaim the acts of his commandant, because the Mir Akhor, who is belived to have been at Ali Musjid when the conference took place, did not leave Cabul until two days after Nawab Golam Hussein's arrival there. Another suggestive facts is that Mufta Shah Mahemed, the officer in charge of the Ameer's frontier relations, and which is known to be one of three men won over to Russian interests, visited Ali Musjid recently. It is, however tolerably apparent that the Ameer has now set his back to the wall. The measures proposed to meet the present complication await the assent of the Home Government, without whose permission the border cannot be crossed. It is tolerably certain that Quetta will be strengthened, and a force sent to Tul at the mouth of the Koorum Valley, whose inhabitants are most friendly towards us. Meantime certain regiments have been warned for service. General Roberts gets command of the Koorum Valley force, and it is probable that a column, 6,000 strong, will assemble at Mooltan. The 59th and 17th Queen's and the 60th Rifles' the 23rd Pioneers, and a portion of the 10th Hussars are among those likely to be called upon. Sir Neville Chamberlain is negotiating with the pass men of the Khyber to throw in their lot with us. It is thought that the Commander-in-Chief favoured the idea of assembling a camp simultaneously with the despatch of the Mission, but every possible precaution was considered advisable to avoid in any way offending the Ameer, and every effort will now be made to avoid offending the susceptibilities of his subjects, vast numbers of whom are favorably disposed towards us. If civilized scruples may be supposed thrown away on the Ameer, they are still held applicable to the Russian, and it is Russia, not Cabul, with whom we are really dealing."

Simla 24th Sept.—My yesterday's information regarding the troops ordered on service was correct. The following additional regiments have been warned:—3rd Scinde Horse and Jacob's Rifles, which proceed from Jacobabad to Quettah at once. The 12th Punjab Cavalry, Guides Infantry 4th Goorkhas, 29th Punjab Infantry, and two other regiments of Punjab Infantry not yet named. The regiments forming the 4,000 men to assemble under General Roberts at Thul, and the 3,000 men ordered to reinforce the Quettah garrison, of which General Biddulph may probably get the command, commence marching immediately. The reserve of 6,000 men to form at Mooltan or Sukkur will march six weeks hence. There is no intention of marching upon Cabul. Sir Neville Chamberlain comes to Simla before returning to Madras. All officers of regiments under orders rejoin immediately.

Simla 25th Sept.—The force destined for the demonstration against Cabul will consist of the Quetta garrison, reinforced by 3,000 men. A mixed column, 4000 strong, to assemble at Thull. Both these immediately, and a reserve of 6,000 men to form at Mooltan or Sukkur early in November. General Roberts commands the Kohat column, with Lieutenant-Colonels A. H. Cobbe and J. A. Tytler as Brigadiers of Infantry, Lieutenant-Colonel H. H. Gough of Cavalry. Major-General Biddulph the Quetta column, with Colonels Appleyard and Nuttall, Bombay Staff Corps, as Brigadiers of Infantry. The Cavalry Brigade is not settled—probably Palliser or Fane. Major-General Stewart commands the reserve, with Colonel Baxter and Lieutenant-Colonel R. J. Hughes as Brigadiers of Infantry. The entire force will be under the direction of Sir Neville Chamberlain. Lord William Beresford goes as Aide-de-Camp to General Roberts, whose Staff will consist of Major Galbraith, 85th Foot, as Assistant Adjutant-General; Major Collett, Assistant Quarter-Master-General; Captains Kennedy and Carr, 5th Punjab Cavalry, as Deputy Assistants Quarter-Master-General; Lieutenant-Colonel A. E. Perking, Chief Engineer; Lieutenants Spratt and Childers, Field Engineers; and Captains Wynne, 51st Foot, Field Telegraph Officer; Captain A. Scott, 4th Sikhs, Morton, 6th Foot, and Broome, 13th Bengal Cavalry, are to be Majors of Brigade. General Biddulph's Staff will comprise Major Welseley as Assistant Adjutant-General; Captain R. G. Stewart as Assistant Quarter Master-General, and Captain Hanna and a Bombay officer as Deputy Assistant Quarter Master-General; Lieutenant Colonel Hichens, Chief Engineer; Captain Bisset and Lieutenant M. Martin, Assistant Field Engineers; Captain H. M. Hutchinson, a Bombay officer and Captain Abadie, 9th Lancers Majors of Brigade, Colonel J. Hills will be Assistant Adjutant-General on General Stewart's Staff, and Captain E. F. Chapman one of his Assistant Quarter-Master-Generals. The following troops go in addition to those I have already announced:—F Battery A Brigade and 11th Battery 9th Brigade in command of Colonel A. H. Lindsay, with Lieutenant K. Stephenson as Adjutant; also 7th Company Sappers and Miners. These with the Kohat Column:—E. Battery 4th Brigade, and No. 3 Peshawur Mountain Battery under Colonel C. Lemesurier, with Lieutenant Cruikshank as Adjutant, also 5th Company Sappers and Miners and 32nd Pioneers. These to Quetta:—A Battery B. Brigade, G. Battery 4th Brigade, 11th Battery 11th Brigade, also 5-11 R. A., 9-11th R. A., and one Garrison Battery from Madras, and one from Bombay with siege train. The above detail is liable to alteration, but its general accuracy may be trusted. Discredit all the wild rumours afloat about an advance upon Cabul. It is trusted

that a strong demonstration may by convincing the Ameer of helplessness, bring him to his senses; and no such measure will be adopted save as a very last resort, if even then.

In the meantime news has been received to the effect that the Home Government has left the Government of India entirely unfettered in its policy towards Kabul.

II.

Things have thus come to a pretty pass. We said in our last that it is entirely due to the vaccilating policy of the Home Government. In the meantime Russia has taken advantage of the procrastination and want of decision of our Government. England had gone to sleep, and Russia as might be expected has pressed her steps forward; England has at last roused herself, but instead of taking time to consider she has at once launched upon an aggressive policy against Affghanisthan in order to recover lost ground. We have reasons to believe that the British Cabinet is directly responsible for this precipitate policy. If the Indian Government had hitherto been allowed free action, we are satisfied that there would have been no complications. Amir Shere Ali was friendly to our Government; he had confidence in its strength and good will; he was most anxious to secure its sympathy and support; he came over to India to tie the bonds of unity between the two Powers, but he went away disappointed. He necessarily turned to Russia, which gave a hearty response to him. Seeing the success of Russia England, as we have remarked above, is anxious to recover lost ground, but without any previous understanding she fitted out a Mission to the Court of Kabul. The Embassy did not wait to receive a reply from the Amir before marching, and at its very first step it has received a rebuff, which has compelled it to retrace its steps. Its inglorious return is a matter of deep regret. This untoward event cannot but lower the very prestige of our Government, which it sought to enhance by the proposed negociations. To recede now is as wearisome as going over. And yet the Government cannot undertake a war against Affghansthan without risking serious consequences. The memory of the disasters of the Auckland expedition has not yet been wiped out, and well-informed and right-thinking men justly dread a wanton collision with Affghanisthan. The historian of the Affghan war wrote: "No failure so total and overwhelming as this is recorded in the page of History. No lesson so grand and impressive is to be found in all the annals of the world." But alas! the lesson has been forgotten. After the vaccilation of years the Government is about to engage in a contest, the consequences of which no man can foresee.

The errors, which led to the great Affghan disaster, were thus summed up by the Commander-in-Chief of India in 1842:

1st. Making war with a peace establishment.
2nd. Making war without a safe base of operations.
3rd. Carrying our native army out of India into a strange and cold climate, where they and we were foreigners, and both considered as infidels.
4th. Invading a poor country, and one unequal to supply our wants, especially our large establishment of cattle.
5th. Giving under power to political agents.
6th. Want of forethoughtt and undue confidence in the Afghans on the part of Sir William Macnaghten.
7th. Placing our magazines, even our treasure, in indefensible places.
8th. Great Military mismanagement after the outbreak.

Of course the old conditions have changed, and the errors then committed we can believe will not be repeated. The Punjab is now ours; our knowledge of Affghansthan has increased; we have now a safe base of operations in Quetta. But nothing can remove the natural difficulties of the country, alter the character of the people, or compensate the financial sacrifice, which our Government must be prepared to make. The last Affghan war cost India about ten millions of money. Then Affghanisthan fought single-handed, for though Russia then intrigued as now, she had not acquired the power, which she now has. But admitting that our Government is prepared to make every sacrifice, what will be the ultimate gain? Is the word of the Affghan worth a penny? Even if Amir Shere Ali should consent to an alliance with our Government can it be relied upon after his death? Shere Ali may hold his throne so long as he is alive, though it is said his influence among his people is on the decline. But the moment he will throw off his mortal coil, there will be a war of succession, and our Government may be dragged into it. Should it be, however, wise enough not to meddle, it is impossible to say what may be the result of a possible war of succession upon the intercourse of the Court of Kabul with our Government. The only security for an abiding peace in Affghansthan lies in its permanent occupation by the British Government. But is the task easy? Will the Affghans, a wild and fighting race, quietly surrender their liberty? These are questions, the importance of which cannot be exaggerated, and we hope our Government will weigh them well before declaring war.

THE RESTORATION OF MYSORE.

THE Government seems to be in earnest about the Restoration of Mysore to its rightful Prince. Preparations we hear are being made towards that end. The Government has redeemed its honor by consenting to the Restoration. A long and wearisome struggle was made by the late Maharaja of Mysore for the restoration of his State, and it was at one time thought that His Highness was hoping against hope. But thanks to the exertions of public-spirited and philanthropic Englishmen, and to the enlightened statesmanship of Lord Canning and Lord Halifax, who graciously conceded the claims of the Maharaja, justice is at last to be done to his House. The question is in what state should Mysore be restored to the Maharaja. The territory having been so long administered by the British Government is equipped in all matters of administration like a British Indian province. In the first place the administration is headed by a Chief Commissioner, below whom are the Judicial Commissioner, Revenue and judicial officers, and the rest of the administrative staff. The Administration is divided into several branches, each of which has a responsible head. The cost of administration according to the last annual report comes to about 94 lacs of rupees per annum. The collection of land revenue costs about eleven lakhs and a half, the forests two lakhs and a quarter, excise, sayer, customs and stamps and mint about a lakh, the Post Office a lakh and sixty thousand rupees, administrative and public works departments about twelve lakhs, minor departments a lakh and a quarter, Land and Justice eleven lakhs and a half, Police six lakhs, Education about two lakhs and a half, medical services a lakh and three quarters, Mysore local force about eight lakhs and a half, and allowances and assignments, which include the maintenance of the Maharaja twenty-five lakhs and a half. There are also a few small items. The Public Works Department spent in 1876-77 about 26 lakhs on account of the Famine, but it was an exceptional year. The income of the State during 1876-77 was less than what it was during the previous years. The revenues from different sources were as follows: Land Revenue 50,95,281, Forests 4,66,956, Excise on spirits and drugs 11,35,429, Assessed Taxes 2,43,427, Sayer 4,56,004, Salt 8,109, Stamps 5,06,401, Mint 5,000, Post Office 59,778, Law and Justice 1,21,342, Police 8,956, Military 1,983; Education 31,353, Interest 13,825, Miscellaneous 89,725, Public Works 7,226. Under the head of land revenue alone there was a decrease of more than twenty-two lakhs owing to the Famine. The income of the State in ordinary years amounts to a little more than one million per annum, while the expenditure is fairly balanced by it. On the 1st April 1876 invested Surplus account shewed a balance of about 65 lacs of rupees, but the Famine, it is believed has absorbed the whole of this amount, and has besides saddled the State with a debt of 70 lacs of rupees to the British Government. We do not know what has been the actual cost of the Famine in Mysore. In one way or another it is said that the cost has been about a crore and a half. If the famine debt of the State comes to seventy lacs of rupees, how is it to be redeemed? The British Government was managing the State in trust, and it was bound to save the lives of the people entrusted to its care. The cost has been enormous, but the mortality too was frightful. It is humiliating to contemplate that the British Government after administering the State for more than half a century should restore it to the Native Prince with a population one-fourth less, with a debt of nearly three quarters of a million, and a deficit of income over expenditure. Of course all this is due to a Providential visitation, which it was beyond the power of man to arrest. But we do not care for the debt so much as we do for such a terrible loss of human life. It is impossible to say whether the Native Raj, if it had been in power, could have managed matters better. But the Native Princes cannot lay claim to the power of organization and fertility of resources at the command of the British Government. When the history of the British administration of Mysore will come to be written the famine mortality will remain an indelible dark spot upon it. The question is how is the heavy debt incurred to be paid off. A Mysore correspondent informs us that there is a rumour in the province that Bangalore and Kolar will be made over to the British Government for the liquidation of this debt. We cannot believe this rumour. If the British Government were to make this partition, it would render itself open to serious reproach. For after all the British Government is the Paramount Power, and it can dictate any terms; we cannot believe that it would so far forget itself as to take advantage of its position. The rumour we take is a *canard*, and if we notice it we do so only to say that we do not believe it. We observed sometime ago that efforts were being made to reduce expenditure on account of the famine debt, but we do not know what has come of these efforts. We think there is ample scope for retrenchment in Mysore. The province is a Native State, and the administrative staff ought as far as possible to be composed of natives. The European agency is far more expensive than the native, not to say that the native has an inherent right to service in his own province. In one or two departments natives have been employed as responsible heads, and the way in which they have discharged their duties shews that the experiment has proved successful. In some of the model native States such as Baroda, Indore, and Travancore, the native agency has proved markedly successful. Why should not the same system be pursued in Mysore under the Native Raj? Our Government ought to help the Maharaja in promoting retrenchment and reform in the administration of his State.

The Maharaja of Mysore takes a rich heritage. We hope he will preserve it unimpaired, and justify by his conduct and example the high expectations formed of him.

DISTRICT ADMINISTRATION.

THE Resolutions of the Bengal Government on district administration are always interesting. They give in one view and not unfrequently in a readable style the salient points in the administration of the districts. The most important feature in the Resolutions under the present Government is the healthy tone of searching criticism, which pervades them. The Lieutenant Governor does not take upon trust every thing that is recorded in the annual reports of the Collectors and Commissioners. We have ample evidences of this fact in His Honor's Resolution on the administration reports of the Dacca and Rajshye Divisions published in the last *Calcutta Gazette*. These two divisions are the most prosperous in Bengal. Referring to the Dacca Division the Lieutenant Governor remarks: "The year was to the cultivating classes, who in Eastern Bengal form the bulk of the people, a season of extraordinary prosperity. They had good crops both of rice and jute, and realised extremely high prices. The non-agricultural classes and the small landlords may have suffered to some extent (for with the rise in the price of rice all other articles of food went up), but the fact that they have been able to stand

such a dear market so long, and so well, proves that they too are not without resources. The enormous amount of money which has been poured into the country for the purchase of grain must indeed have percolated through nearly all grades of society in one way or another." But the pinch, which the poorer classes are now feeling throughout Eastern Bengal seems to shew that this prosperity is not deep-seated. In the Rajshye Division fever and cholera committed dreadful ravages. Cholera was severe at Serajgunge, where it broke out in an epidemic form in October among the floating population, of whom there were 20,000 to 30,000 gathered there at the time The Collector of Dinagepore gives a melancholy account of the desertion of villages in the south-east of that district, owing to the repeated ravages of fever and cholera. In Rampore Beauleah and other parts of Rajshye the same virulent type of fever committed great ravages, and people at once attributed it to the stoppage of drainage by the Northern Bengal State Railway. Pubna, Bogra, and Rungpore all suffered from fever in the same way. But we are told that notwithstanding their sufferings from fever and other maladies, the agricultural classes of this division are now extremely prosperous, and even the districts in which the crops were a little short got more than an ordinary money return, owing to the brisk demand for export to the south. The non-agricultural classes, especially the petty shopkeepers and men on fixed salaries, suffered from the rise in prices, but the artizans and those who work for wages were able to push up their rates of remuneration, which have indeed always in most parts of this division been tolerably high. The exports from the Dacca Division 1877-78 were unprecedentedly large. From Dacca and Naraingunge alone 11,19,586 maunds of rice were carried away—two-thirds by steamers and the rest by country boats. Besides this, Backergung sent 25,64,200 maunds to Calcutta direct. The total export of the division is supposed to have been over four millions of maunds. The export of jute from Dacca was also the largest known, 22,86,400 maunds having been sent from Naraingunge and Dacca up to the 31st December 1877. The carrying power of the Eastern Bengal Railway was quite unequal to the demand, and many large shippers are said to have this year made extensive arrangements for boats, while one has determined to ship from Chittagong. The trade in hides and seeds was also brisk. It is calculated that in payment for rice and jute alone 21½ millions of rupees came into the division. The Commissioner urges strongly the propriety of doubling the Eastern Bengal line to enable it to cope with the traffic, and anticipates great results for the Dacca and Mymensingh Railway when completed, the development of the coal and lime stone of the Garo Hills being not the least important of the anticipated results. The establishment of joint-stock companies, managed by native directors, is a very interesting feature in the history of the year. There appear to be three such companies in Mymensingh with capitals of Rs. 50,000, Rs. 20,000, and Rs. 70,000 respectively. The export trade of the Rajshye division was also very brisk during the year, especially in rice and jute. The value of the exports from Dinagepore is estimated at Rs. 80,94,100, and from Rungpore at Rs. 95,00,000. Dinagepore exported about 44,00,000 maunds of rice, half to Calcutta and half to the North-West and Behar. Rajshye exported about 2,20,000 maunds, Bogra 5,00,000 maunds, Rungpore about 6,00,000 maunds. The jute exports of Dinagepore were estimated at a value of Rs. 11,18,058 for about five lakhs of maunds: Serajgunge took nearly 18 lakhs of maunds of jute for conversion into gunny-bags for re-export to Calcutta. Rungpore exported 14 lakhs of maunds; Bogra about one lakh of maunds of jute and one and a half lakhs of maunds of gunny-bags. The Rungpore export of tobacco was estimated to be six lakhs of maunds, valued at Rs. 30,00,000. Dinagepore and Julpigoree had also a considerable trade in this article. The trade in hides is said to be growing, especially in Rungpore and Bogra. Rajshye deals largely in linseed and pulses. The chief imports of the division are salt, sugar, and piece-goods. The frontier trade with Nepal, Sikkim, Thibet, and Bhootan continues to improve slowly. Respecting the state of public feeling in the Dacca Division the Commissioner states that "the Russo-Turkish war undoubtedly excited a large amount of attention, the sympathies of Hindus and Mahomedans alike being with the Turks. The latest telegrams were daily hawked about the streets of Dacca. The Vernacular Press Act gave rise to a good deal of talk among those affected by it. The benefits of the Land Registration Act are beginning to be generally recognized, and the Public Works Cess, though of course not popular, has been paid without objection. The chief trouble of the year has been the pressure of high prices upon the non-agricultural class. The better classes of Dacca and Mymensingh are rejoicing in the prospect of their railway. The Mahomedan Registration Act was a failure, being unpopular with the majority, and having against it the influence of both moollas and zemindars." With regard to the state of public feeling in the Rajshye Division the Lieutenant Governor makes the following interesting remarks:

> The mass of the population is agricultural, and regards with indifference everything not immediately and personally affecting it. The better classes here and there showed some interest in the Turko-Russian war, leaning always to the side of the Turks. There are traces of a growing interest in local matters—village roads, the proper expenditure of the cess, and municipal improvements. The Collector of Rajshahye notes the increase of an unemployed, half-educated middle class, which is, he thinks, both useless and mischievous looking only to Government service and discontented, because it is not provided for by the State. Mr. D'Oyly, however, observes—"As civilisation progresses new paths of industry will be opened out, and knowledge will lead the native youths to follow these paths and wean them from the idea that the only use of education is to prepare them for Government service." The Lieutenant-Governor trusts that Mr. D'Oyly's anticipations will in fact in time be realized. English education is year by year becoming more self-sustaining, though it is not yet in a condition to be left to itself. No doubt the hope of public employment was one of the main incentives used at first to encourage education; and when the supply of educated natives was more proportionate to the demand, a large number of those who had gone to some expense in educating their children were rewarded by seeing them obtain Government employment. Obviously with the present annual outturn of lads from our schools who have received a certain amount of education, only a small fraction of them can be employed by Government, and there is not unnaturally some grumbling and discontent among the large class of young men, who very often with an exaggerated idea of their own qualifications and attainments, find themselves unsuited for the callings followed by their fathers, and unable to obtain employment of a more intellectual kind. The only remedy for this is time. Necessity will eventually drive these young men to seek employment of a kind from which their early training and social prejudices at present make them shrink. Already trading companies are being formed with native shareholders and directors and by degrees a number of new ambitions will spring up, which will divert the attention of the educated classes from the fixed idea of the public service. No doubt a mistake has been made in carrying English education down to too low a class of schools, which have been teaching English badly instead of teaching the vernacular well; but this is being gradually remedied. There are very few who would propose what amounts practically to withdrawing the civilising influences of English education from the people altogether to punish the foolish petulance of a small and disappointed class. The true remedy is to widen the basis and scope of education, so as to open up new fields for the energies of the literate classes. The Government is endeavouring to do this by fostering technical and special education.

The Lieutenant-Governor has his eyes open to the state of the Vernacular Press. His Honor makes the following remarks under this head:

> *Dacca Division*—One newspaper is published in Mymensingh and six at Dacca. The sub-divisional officers, who are chiefly native gentlemen, are unanimous in declaring that the Vernacular Press has no influence whatever in the interior. The tone of the Dacca native papers is similar to that of the Vernacular Press generally. Their columns abound in free criticism of the acts of Government expressed frequently in most offensive language, but more, the Commissioner thinks, from ignorance of how to write strongly without being abusive than from disloyal intention. The sub-divisional officer of Bamunkand says that he does not believe that 50 persons in this sub-division, with a population of 400,000, ever see a paper. The Kishoregunge sub-divisional officer says that when papers are taken in it is more for show than for actual reading.
>
> *Rajshahye Division.*—There are only three vernacular newspapers published in the division, and one of these only appears at irregular intervals. The *Hindoo Ranjika* which was one of the best of the local papers, is said to have abandoned its quiet and loyal tone, and to have got into the hands of writers who do their best to create feelings of discontent and class hatred between Europeans and Natives; and certainly the quotations made by Mr. D'Oyly bear out the impression. Fortunately it has only 200 subscribers.

So even if the tone of some of the vernacular paper be mischievous they do not practically do any harm. The mass of the people are quite unaffected by them.

As regards the working of local Committees the Lieutenant Governor makes these interesting remarks:

> The Commissioner very truly remarks that the interest local committees take in their work is generally in proportion to their responsibility. If the members are at all judiciously chosen and have real work to do, they generally do it very fairly. The Road Cess and Municipal Committees have as a rule shewn much interest in their duties, while the Education Committees take generally none. The Lieutenant-Governor is disposed to think that for this last fact the Magistrates have themselves to blame. There is ample educational work still for the Committees to do if they are encouraged to take it up. The interest which is sometimes taken by native gentlemen in local matters is well examplified in the following extract from the report, which the Lieutenant-Governor has noticed with much pleasure:—"The (leading) Municipal Commissioners of Mooktagacha are the Alapsing zemindars. They have not only taxed themselves heavily, but have made further contributions to the funds in money, and have devoted their time to the improvement of Mooktagacha, converting it from a swamp and a jungle into a well-drained collection of houses supplied with an excellent tank. In Sherepore the improvements have been more gradual, as money has not been available to such an extent; but the improvements are nevertheless real and visible, and are chiefly due to the exertions of a resident zemindar, Baboo Har Chunder Chowdry." At the same time the Lieutenant-Governor regrets to find how often Committees are to be found who show a lamentable indifference to the work entrusted to them. On a late occasion the Lieutenant-Governor offered to give a very large grant to a Road Cess Committee if they would accept the terms which he suggested to them, and which they verbally approved of. Yet none of the members could be induced to attend a meeting called to formally consider the matter the day the Lieutenant-Governor left the station. Some of those most interested in the work declined to remain for only 12 hours more in the sudder station for the purpose. The consequence was that there was no quorum, and a work to which the inhabitants attached the greatest importance remains in suspense.

In the criminal administration of these divisions Backergunge has acquired an unenviable notoriety. The Lieutenant Governor remarks: "The people of Backergunge are the most violent and reckless of human life of all the people of Bengal. That district has always enjoyed an unenviable notoriety for crimes of lawless violence, and of 25 cases of riot with murder which occurred in the division during 1877, 12 were in Backergunge. In murders also it led the way (59 out of 116), and the same in culpable homicide (23 out of 64). Dacoity also increased, and altogether the district was in a most unsatisfactory state. Its condition has formed the subject of special correspondence, and measures have been adopted with the view of strengthening the criminal administration, which have already commenced to show favourable results. In DukhinShahbazpore a curious phase of crime developed itself in the form of illegal force resorted to in order to coerce those widows who had survived the cyclone into marriage with the assailants. So many more women than men had been drowned, that difficulties naturally arose, which the temper of the Backergunge peasant led him to solve in his usual violent way." Strange to say that Backergunge is still what it was a quarter of a century ago. Neither education nor material prosperity has tamed the wild and reckless spirit of the people. A vigorous administration is a necessity in Backergunge.

HIGH EDUCATION IN INDIA.

BABU CHUNDERNATH BOSE, a distinguished graduate of the Calcutta University and now a Deputy Magistrate and Deputy Collector, Dacca, delivered at the Bethune Society in April last a lecture on High Education in India, which he has published in pamphlet form and dedicated by permission to His Excellency the Viceroy and His Honor the Lieutenant Governor of Bengal. The writer is not unknown to the world of letters. He has written several discourses on educational and other topics and contributed some very interesting articles to the *Calcutta Review* on land and other questions. His opinion on the subject of education is entitled to great weight because he has carefully studied it. The present essay is an able and eloquent defence of the cause of High Education in India. Although there are persons, who still inveigh against it, the interests of High Education in India we think are pretty safe. The Government may here and there starve, but cannot kill it. In fact it has acquired such a vitality that it cannot be killed by any amount of hostility. Babu Chundernath has devoted some portion of his essay to the question whether the present system of High Education in India is safe and sound. He does not consider it either. He says:

"Any one who has his eyes open to the journalistic literature of India will admit that there is amongst us the very widest diversity of opinion about our educational requirements. Our mathematicians say that mathematics ought to have the highest place in our studies; our students of philosophy claim a similar privilege in behalf of their own favourite subject; our clergymen very seriously urge the claims of theology. It has always been my humble opinion that the education of a nation ought not to be at the mercy of conflicting theories. Intellectual continuity is one of the essence of national culture and the most fundamental condition of intellectual progress." "The deliberations of our University," he remarks, "are conducted without the smallest regard to the social consequences of educational measures, and appear to be chiefly influenced by that portion of recent British philosophy which makes the individual so much more important than the community. I say, therefore, that we ought to have a fixed theory of education for the people of this country." It cannot be denied that in a country like this, which is but just awakening from the torper of ages, frequent changes in its laws, administration, and educational policy cannot but be fraught with mischief. A continuity of policy is essential to stability of progress. Granted, what should be the fixed theory of education in India? Our lecturer thus answers this question:

"England has introduced India into the great comity of nations—has drawn India into the scheme of material life, of which she herself is perhaps the most perfect representative. India is now, in fact, a country of Europe, not of Asia, without that intellectual culture, however, which has made Europe what it is. To be able to maitain this new position—to be able to fulfil this new destiny, India must receive that high scientific education which has resulted in modern Europe. Speculative thought, of which she is perhaps the grandest earthly expression, availed her not in the past, and will be simply incompatible with the necessities of her new material situation. History reveals the important fact that, at least for a considerable period after the formation of a society or community of men, the function of their intellect is chiefly determined by their material condition. This fact has, it seems to me, a grave meaning for Hindus of the present day. Being so utterly unlike their ancestors of the Massulman period in regard to their material situation, these Hindus may be viewed in the light of a newly formed people. And as a newly formed people, they must accept the law of intellectual culture, which no newly formed people has been able to ignore or override. But we have already seen that, in her new material situation, India must accept science as a duty and a necessity . . . Europe, to whom she has been introduced, is reading her closely and trying to cultivate her acquaintance. And it is absolutely necessary that she, to whom Europe has been introduced, should study Europe and make her acquaintance. If she fail to do this, she will be faithless and untrue to her new national or rather international position—faithless and untrue to herself and her dearest interests. She cannot neglect Europe without losing her new international position. And if she loses her new international position, she will be absolutely without a position in the world. For it is not difficult to understand that her new material situation, over which, as a necessary result of her new political situation, she has no control whatever, will absolutely prevent her from reverting to that isolated and inactive position which she was able to occupy in ancient times. She must, therefore, study Europe. But Europe is essentially scientific, Science, strictly so called, engages a large part of her attention, and what is not strictly science is studied by her on the strictly scientific method. Her history, her psychology, her jurisprudence, her political economy, her political philosophy have all accepted the scientific method of inquiry, and she has given a conclusive proof that she and science are synonymous terms by subjecting religion itself to a severe scientific analysis. Indeed, it is impossible to know Europe without knowing science and the principles of scientific thought. India must therefore look outward, and look upon and study the world around her as a necessity to be accepted and embraced with all that intellectual ardour and enthusiasm of which, judging from her own past history, it would seem that she and she alone is capable. And in this great necessity, I find the truest solution of the question of Indian education."

The extract is long but contains the enunciation of a most important principle in the system of Indian education. Education is essential to a people for two important purposes among others, *viz.* material improvement, and mental and moral advancement. But the latter cannot be effected without the former. A starving man cares not about his mind or moral feelings. When hunger looks within love flies without. And in these days of hard struggle for existence, when there is keen competition on all sides, the task of maintaining life and making the two ends meet has become very difficult. It is, therefore, highly necessary that the system of education should be so regulated as to enable the recipients of it to solve the problem of life. And no system can accomplish that object, which does not supply the student with the key to unlock the treasures with which Nature has enriched the world. Nature is always bountiful; she has everywhere provided food for the mouths she has created; but the hand must work to obtain food for the mouth, and the mind must find out the ways for the work of the hand. India has vast natural resources, but if the Indian mind does not know how to utilize those resources, it cannot derive their benefits. What is it that can inform theIndian mind of the best means of turning these resources to the benefit of the children of the soil? It is scientific education—education in the principles and practice of science. We believe Indian educationists generally accept this position, but what is being done to fulfil that object? Nothing, and nothing will be really done in this respect unless steps be taken to educate the teachers to instruct efficiently the students in science. Scientific education cannot be imparted systematically unless it be given in the school, but unfortunately the teachers in the schools are themselves not well grounded in the principles of science. It is, therefore, necessary to have a Normal School of Science, where our science teachers should be well instructed in the branches they might be called upon to teach. It has often been found at the present day that the teacher who teaches science does not himself understand what he teaches. And how can the blind lead the blind? We hope the Government will take the matter into its earnest consideration. A Normal School for the instruction of teachers in science is in our humble opinion a crying necessity of the day.

LATEST NEWS AND NOTES.

IN ACCORDANCE with the time-honored custom we claim our annual holiday on the auspicious occasion of Durga Puja. Accordingly the *Patriot* will not be issued next week.

THE DURGA PUJA holidays have commenced. The Heads of the twoGovernment and their Secretaries are away in the hills. The Chairman of the Corporation and the Commissioner of Police has left the Town. The metropolis of the empire is now left to the care of Mr. Risley, Under-Secretary to the Government of Bengal, Mr. Lambert, Deputy Commissioner of Police, and Mr. Robert Turnbull, Secretary to the Corporation. These officers are good and trusty men, but the question is that if they are competent to carry on the Government for a fortnight, may they not do so for all time to the great relief of the taxpayers?

We have received the following latest telegram from Simla:

Following appointments have been made on the staff force detailed for service in Kohat Column. General Roberts Commanding, Major Galbraith Assistant Adjutant General, Major H. Collet Assistant Quarter master General, Captains Kennedy and Carr, Deputy Assistant Quarter masters General Colonel Perkins Commanding Engineer, Lieutenants Spratt and Childers Assistant Field Engineers, telegraphs artillery under Command of Colonel A. H. Lindsay. Lieutenant K. Stephenson Adjutant First Infantry Brigade. Colonel Cobbe Commanding, Captain Scott Brigade Major. Major, General Biddulph will command the Quetta reinforcements of which the staff is not yet settled. First Division reserve at Sukkur as follows: Lieutenant General D. Stewart Commanding, Colonel Hills Assistant Adjutant General, Captain Chapman Assistant Quarter-master General, Captain Lloyd and Major Prior Deputy Assistant Quarter-master General, Colonel Sankey Commanding. Engineer, Lieutenants Call and Grant Assistant Field Engineers. Lieutenant Savage Field telegraphs Captain Syller, Deputy Judge Advocate. Artillery under Command of Colonel Williams. Lieutenant Osborne Adjutant Cavalry, Colonel Fane Commanding. Captain Gifford Brigade Major, First Infantry Brigade, Colonel Barter Commanding. Captain Stockley Brigade Major Second Infantry Brigade; Colonel Hughes Commanding Captain Handcock Brigade Major. No other appointments than these above given have as yet been sanctioned.

WE ARE glad to learn that Mr. F. F. Wyman has been elected Municipal Commissioner of Calcutta for Ward No. 15 *vice* Shazada Wallaghur resigned. Mr. Wyman was one of the famous quartette of the late Corporation, and will prove an accession of strength to the present Municipality.

A BLIGHT has fallen upon the well known Seal family of Calcutta. Within two years four members of this family have been snatched away by death. First fell Babu Heralal Seal, then his son, next his second brother Babu Chunilal Seal, and now it is our mournful duty to record the death of his third brother Babu Pannalal Seal. The last was by no means the least of the four, that have thus fallen successively into the jaws of death. He was possessed of great intelligence and rare business habits. He used to manage the zemindari business of the Family, and did it with great success. He had a fine heart, and was always ready to assist the needy. We hear that by his will he has left a lac of rupees for the extension of the operations of his father's *atitsala* at Belghoria.

THE SURAT trials are over, and all the prisoners have been honorably acquitted. This fact is a great political triumph for the people of India. It has vindicated the liberty of the Vernacular Press and the right of public meeting. It has also vindicated British Justice in India. Our countrymen will see that the laws and courts, which the British Government has provided for the dispensation of justice, are amply sufficient for their protection, if they are honestly worked. The Bombay Government has alone suffered by the Surat trials. It ought to have had the wisdom of putting a stop to the scandal in time.

WE CONTINUE to receive complaints against the high-handed manner in which the assessment of the License tax has been conducted in Calcutta. Mere traders have been assessed as first class merchants, and petty dallals who can hardly make one hundred rupees per annum have been required to pay Rs. 100 tax! Over-assessment has been the rule, and we are told that when appeals are preferred a sort of compromise is made. One case of this kind is mentioned to us. The object of this kind of compromise is evidently to reduce the number of appeals. In some cases appeals are not received because the municipal license tax has not been paid. Under what law is this done?

WE ARE glad to observe that there are signs of revival of political life among the Native community of Madras. Mr. Rajaruthnum Moodeliar, who did so much in battling the cause of Indian coolies in Mauritius, has espoused this national cause. He proposes to establish a political association. We are glad to learn that Mr. Digby, the well known Editor of the Madras *Times*, has offered to lend his valuable support to the projected Southern Indian Association. We wish the project every success.

A CORRESPONDENT informs us that it is proposed to transfer the head-quarters of the Commissioner and Judicial Commissioner of Chota Nagpore from Ranchi to Hazaribag. He urges the following reasons against the transfer:

(1.) Ranchi is more centrally situated than Hazaribaug, consequently it deserves to be and has all along been the head-quarters of the Commissioner and Judicial Commissioner of Chota Nagpore.

(2.) The removal of the Courts to Hazaribaug will cause great hardship to the large body of pleaders and ministerial officers of those courts, who have at considerable expenses built substantial dwelling houses at Ranchi.

(3.) Suitors from Lohardugga, Manbhoom and Singbhoom will have to travel much greater distance than at present in looking after their cases in Hazaribaug.

(4.). The Commissioner of this Division tries Session cases from the Tributary Mehals ; to parties and witnesses in those cases the proposed removal to Hazaribaug will be very inconvenient owing to the greater distance of that place.

(5.) The Commissioner is better able to supervise and direct Bhuinhary Settlement work now going on in the Lohardugga district from Ranchi (head-quarters of Lohardugga) than from Hazaribaug.

(6.) The Commissioner has to hear appeals from five officers engaged in Bhuinhary work—it will entail great hardship to suitors who are mostly aboriginal Kols, to go to Hazaribaug to look after their cases.

(7.) Some of the Tributary chiefs have built houses at Ranchi for their accommodation when they come to visit the Commissioner. To them the removal will be a great hardship also, they will not only have to travel much greater distances in going to Hazaribaug but also to build new houses at that place.

(8.) Ranchi is a much healthier place than Hazaribaug where cholera breaks out almost every year. Even this year there have been several cases of cholera in that station.

(9.) It will be very costly to remove the *mohafez-khana* records from Ranchi to Hazaribaug.

(10.) Ranchi ought to have a District Court-house soon—all the other districts of this division have got new Court-houses. In that case the present Court-house will be more than amply sufficient for the Courts of the Commissioner and Judicial Commissioner.

(11.) There are several Bungalows available at Ranchi on rent large enough to accommodate the Courts of the Commissioner and Judicial Commissioner until a new Court-house is built or the present Court-house is repaired.

WE ARE requested to publish the following correspondence between Maharaja Narendrakrishna Bahadur, President of the Committee of the Temple Asylum for the blind and incurables, and Dr. Woodford, Secretary to the Committee :

TO THE EDITOR OF THE HINDOO PATRIOT.

Dear Sir,—I shall feel obliged by your publishing the accompanying correspondence which passed between me and Doctor Woodford on the subject of the Temple Asylum Fund in the *Patriot* at your earliest convenience for the information of the subscribers.

Yours faithfully,
NARENDRA KRISHNA,
President, Temple Asylum Fund Committee.

Calcutta 24th September 1878.

From Maharajah Narendra Krishna Bahadur, Chairman of the Committee of the Temple Asylum for the blind and incurables.—No. 18, British Indian Street.—The 23rd August 1878.

Dear Sir,—As enquiries are being made of the state of the Fund raised for the Temple Asylum of the blind and incurables I request you will be so good as to call a Meeting of the Committee on an early day for the purpose of laying before the Committee the accounts of the Fund and for considering what steps should be taken to carry out its object. I think if it suits you we can have the meeting in a side-room of the Town Hall on Wednesday next the 28th Instant at 5 P.M.

To DR. C. O. WOODFORD,
Hony. Secretary to the Committee of the Temple Asylum for the Incurables and the Blind.
26th August 1878.

TO DR. C. O. WOODFORD,

Dear Sir,—On Friday last I wrote you a letter requesting you to convene a meeting of the Committee of the Temple Asylum for the Blind and Incurables, but as I have not yet been favored with a reply, may I enquire whether you have received it. I am sorry to find that I made a mistake of your initials which I hope you will kindly excuse.

I repeat that several subscribers have expressed a wish to know what has been and what will be done with the Fund. It is therefore necessary that a meeting of the Committee should be held as early as practicable to see the accounts and consider the whole subject.

I am afraid we have now no time for a meeting on Wednesday next ; but will Monday next 5 O'clock suit you? If so, you will kindly insert an advertisement in the papers and also issue a notice to the resident members separately. The meeting should be held at the Town Hall, and on hearing from you I would take the necessary permission for the use of the Hall.

Yours faithfully,
NARENDRA KRISHNA,
Chairman of the Temple Asylum, for the Blind and Incurables.

Thursday.

DEAR MOHARAJA NURENDRA KRISHNA BAHADOOR.

In reply to your favour of the 26th I have to say that my time is fully occupied with my own business, that I could not at present attend any meeting. However there is no hurry and a few days after the coming holidays I think will do very well—say Saturday the 19th October next, when I will with pleasure give the necessary notice.

Yours faithfully.
C. O. WOODFORD.
52-2 Park Street.

11*th September* 1878.

To DR. C. O. WOODFORD.

DEAR SIR —I am sorry to be obliged to trouble you again about the Temple Asylum Fund I feel after the complaints I have heard that as Chairman I may be taxed if I allow any further time to elapse without recieving a full statement of all subscriptions, collections and disbursements in order that the Committee may at once determine how far they are in a position to carry out the objects for which the money was raised from the public. I need hardly say that the Committee have already placed themselves in a very false position in delaying so long to place before the subscribers an accurate accounts of the state of their affairs. I therefore request you will have the goodness to furnish me with the accounts and to let me know whether you can spare even one hour some day next week for a meeting of the Committee. Any afternoon you may name will suit me.

Yours faithfully,
NARENDRA KRISHNA,
Chairman to the Committee of the Temple Asylum for the Blind and Incurables.

To, MOHARAJA NURENDRA KRISHNA BAHADOOR.

SIR.—I have the honor to acknowledge receipt of your letter of yesterday's date, and in reply have to say, until you can learn to write with propriety your communications will not meet with any attention from me.

My last note to you I consider all sufficient and shall abide by the terms of that note. On your assuming a less offensive style I shall be prepared to treat your wishes with my accustomed courtesy.

Yours faithfully,
C. O. WOODFORD.

52-2 *Park Street*, 12*th September* 1878.

We have read the last letter of Dr. Woodford with a feeling of surprise mingled with pain. He has offered a most unwarrantable insult to a native nobleman, who, any one who knows him will not hesitate to testify, is a perfect gentleman, and the last person to give offence to any body. It was Dr. Woodford's duty to have assembled the Committee without pressure and to take their decision as to what should be done with the subscriptions promised. The Committee was established at the end of 1876, and we do not believe that except the first two or three any further meetings were convened within the last two years. It is true that the sad reverses which befell Dr. Woodford at the close of last year left him no time to think of other matters. But sufficient time had elapsed since, and he ought to have himself taken the initiative in summoning the Committee for a final determination of the matter. Maharaja Narendrakrishna as President of the Committee had received complaints from subscribers and others about the inactivity of the Committee, and therefore requested Dr. Woodford to convene a meeting, who however declined to hold it for two months, and as the Maharaja did not see any good reason for such a long delay, he again wrote to the doctor, who returned a most insulting reply which we give above. We hope the Committee will take due notice of the conduct of Dr. Woodford. In the meantime may we enquire whether the money collected is remaining idle or has been invested ?

ACKNOWLEDGMENTS.

MOFUSSIL SUBSCRIPTIONS	Rs.	A.	P
Raja Greendhur Chunder Roy, Seorapooly.....	26	8	0
J. Kellehar Esq., R. C. Committee, Backergunge ..	7	8	0
H. H. Moharaja of Tipperah.....	13	0	0
John Dacosta Esq, London.....	36	0	0
District Engineer of Backergunge,.....	18	8	
Kumar Hurpersad Singh, Gidhour.....	13	4	0
Rai Shamlal Mittra, Gya.....	16	0	0
Baboo Kadarnath Das, ...	26	8	0
,, Greeshchunder Ghose, Sambulpore.....	6	10	0
,, Nobinchunder Chackerbutty, Mean Mear ..	13	4	0
,, Bhooboneshur Singh, Nawada.....	20	0	0
,, Romanath Banerjee, Durbhungah.....	5	0	0
,, Woomachurn Kor, Burdwan.....	5	0	0
,, Okhoycoomar Mookerjee, Gazeepore.....	20	0	0
,, Woomachurn Ghose, Jessore.....	6	8	0
,, Brojolol Ghose, Lahore	13	4	0
,, Thakura Bhagbutdoyal Singh, Chainpore...	10	0	0
,, Dwarkanath Das, Pakoor.....	10	0	0
,, Kadarnath Banerjee, Kunttapookooria.....	6	10	0
,, Sreenath Chatterjee, Maliband.....	6	10	0
,, Krishnachunder Ghose, Bhitnapara Bankipore	20	0	0
,, Jogottchunder Shome, Diamond Hurbour .	5	0	0
,, Issanchundra Mojoomdar, Bbarenga	5	0	0
,, Peary Mohan Bose, Tajpore	28	7	6
,, Madhubchunder Chatterjee, Kanti	13	4	0
,, Issur Narain Singh, Gopinathpore.....	13	4	0
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,, Shibchurn Seal, Chinsurah	13	4	0
,, Denobundoo Kor, Rampore Haut	6	10	0

Advertisements.

NOTICE.

Tender will be received by the undersigned at No. 9 Garden Reach up to 15th November for a vessel to carry four hundred statute adult Emigrants to Fiji, the ship to be placed at the Agent's disposal on the 15th January next ensuing. About one hundred tons measurement be the same more or less, to be reserved in the hold for shipment of Government stores to the Colony.

The ration scale will be the same as for vessels leaving for ports East of the Cape, and be provided for period of eleven weeks. A vessel fitted with a steam cooking appartus preferred.

The Agent does not bind himself to accept the lowest or any tenders.

ROBERT W. S. MITCHELL,
Emigration Agent for Fiji.

Notice.

With reference to the tender of a vessel to carry 400 Indian Emigrants to Fiji. Agents and owners of ships will be good enough to specify the rate of freight they are prepared to accept for the 100 tons Government stores to be shipped to the Colony.

ROBERT W. S. MITCHELL,
Emigration Agent for Fiji.

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Applications, with testimonials, will be received by the Engineer up to 31st October next.

JAMES KIMBER,
Engineer to the Corporation.

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To Brick makers and others.

For the new Main Conduit for the "*Extension of the Water-supply.*" Tenders are hereby invited to supply the following approximate quantities of materials which will be required to be delivered and stacked in each mile on the side of the Barackpore Trunk Road from the Pumping Station at Tallah to the road leading from the Cantonments to the Barrackpore Railway Sation. Delivery to be completed in 1879.

Well burnt khoah broken into 1½ inch cubes..... 86,000 cft.

1st class Bricks (to be table moulded or equal thereto.) ..... 17,00,000 lacs.

Parties tendering are requested to specify the miles for which they will undertake to complete the contract.

Probably one-half the quantity of bricks will require to be moulded with radiated sides.

Tenders will be received by the Engineer up to the 19th October.

JAMES KIMBER,
Engineer to the Corporation.

পোর্টক্যানিং এবং ল্যাণ্ড ইম্প্রুভমেণ্ট কোং লিমিটেড।

বিজ্ঞাপন।

আগামী ৩ রা অক্টোবর বৃহস্পতিবার বেলা অপরাহ্ণ ৩ ঘটিকার সময়ে উক্ত কোম্পানি অংশিদারদিগের বোম্বাই নগরীতে ফার্বস ষ্ট্রীটের ৮ নং রেজিষ্টরি করা আপিসে ইহার ষষ্ঠম অধিবেশন হইয়া তথায় নিম্নলিখিত কার্য্য কতিপয় সমাধা হইবেক।

১ম। অধ্যক্ষদিগের বিজ্ঞাপন এবং ১৮৭৮ সালের ৩০শে এপ্রেল তারিখ পর্য্যন্ত পরিক্ষিত হিসাবের রেওয়ার কাগজ গ্রহণ।

২য়। মূলাফার টাকা অংশীদারদিগের কি পরিমাণে দেওয়া আবশ্যক তাহা নির্দ্ধারণ।

৩য়। যে দুইজন অধ্যক্ষ সময় অতিক্রম হওয়াতে অধ্যক্ষতা হইতে অবসর লইতেছেন, তাঁহাদিগের স্থানে আর দুইজন অধ্যক্ষ মনোনীত করা কিম্বা তাঁহাদিগকেই পুনরায় মনোনীত করা।

৪র্থ। আগামী ১৮৭৯ সালের ৩০ এপ্রেল তারিখে যে বৎসর শেষ হইবেক সেই বৎসরের হিসাব পরীক্ষা জন্য দুইজন পরীক্ষক মনোনীত করা এবং তাঁহাদিগের বেতন নির্দ্ধারণ করা।

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সদানন্দ বালকৃষ্ণ
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Notice.

The 9th September 1878.

Notice is hereby given that the Government steamer *Pioneer*, which has been plying experimentally as a passenger vessel with a passenger boat in tow between Cuttack and Chandbally and *vice versa* will continue to ply, until further notice, between those places, taking up and setting down passengers, &c., at intermediate stations on the way.

The time of starting from Cuttack and Chandbally and the fares and rates for goods, are noted below.

The *Pioneer* will leave the Jobra Lock Ghaut, from and after the 1st August 1878, every Tuesday, and Chandbally Ghaut every Thursday, at 4 P.M., but the time of leaving Chandbally will be modified to suit the arrival of the Calcutta steamer.

FARES CUTTACK TO CHANDBALLY.

1st class passengers Rs. 25, including two servants and four maunds luggage.

2nd class passengers Rs. 10, including one servant and two maunds luggage.

3rd class passengers Rs. 2 including one servant and half maund luggage.

Packages will be charged at rates ranging from 4 annas to one rupee each according to size; but bales and large light cases will be charged by measurement, at Rs. 7 per ton of 50 cubic feet.

Heavy packages of small bulk at Rs. 7 per ton of 28 maunds. Palkee on deck Rs. 5.

FARES TO INTERMEDIATE STATIONS.

	1st Class. Rs. A. P.	2nd Class. Rs. A. P.	3rd Class. Rs. A. P.
Cuttack to Jagatpore ...	1 0 0	0 8 0	0 1 0
Ditto to Barbaria ...	2 0 0	1 0 0	0 2 0
Ditto to Kendupatua ...	5 0 0	2 0 0	0 5 0
Ditto to Dhanpore ...	7 0 0	3 0 0	0 7 0
Ditto to Kendrapara ...	8 0 0	4 0 0	1 0 0
Ditto to Patamundee ...	12 0 0	5 0 0	1 0 0
Ditto to Hunsua ...	16 0 0	7 0 0	1 0 0
Ditto to Chandbally ...	25 0 0	10 0 0	2 0 0

To intermediate places between those shown above no extra fare will be charged,

The above rates are for passage only on board the steamer *Pioneer*; but a khansamah with cooking utensils and crockery will be maintained on board, who will make his own charges for messing 1st and 2nd class passengers, the former not to exceed Rs. 3 and the latter Re. 1½ per diem per head. First class passengers are prohibited hereafter from making their own arrangements.

Goods for the present will only be booked for Cuttack, Kendupatna, Kendrapara, Patamundee, Hunsua, and Chandbally at the following rates:

RATES FOR PACKAGES.

	Rs. A. P.
Cuttack to Kendupatna, as. 1 to 4 according to size; per ton	1 8 0
Ditto to Kendrapara „ 2 to 6 ditto ditto	2 4 0
Ditto to Patamundee „ 3 to 8 ditto ditto	3 8 0
Ditto to Hunsua „ 4 to 12 ditto ditto	5 8 0
Ditto to Chandbally „ 4 to Re. 1 ditto ditto	7 6 0

From Chandbally to Cuttack the fares and rates for goods will be the same as those shown above from Cuttack to Chandbally.

RATES AND FARES TO INTERMEDIATE STATIONS.

	Packages, each.	Per ton	1st class	2nd class	3rd class
	Ans.	Rs. A.	Rs. A.	Rs. A	Rs. A.
Chandbally to Hunsua	1 to 4	1 8	5 0	2 0	0 5
Ditto to Patamundee	2 to 6	3 4	12 0	5 0	0 12
Ditto to Kendrapara	3 to 8	4 0	16 0	7 0	1 0
Ditto to Dhanpore ...	.....	.....	18 0	8 0	1 2
Ditto to Kendupatna	4 to 12	5 8	20 0	9 0	1 8
Ditto to Cuttack ...	4 to Re. 1	7 0	25 0	10 0	2 0

No extra charges will be made for passengers or goods being landed at intermediate places between those noted above.

The steamer has accomodation for four first class and 30 third class or deck passengers, and the boat for six second class and ten third class or deck passengers.

The Government do not hold themselves responsible for delay, detention, or unforeseen accidents, but every effort will be made to ensure safety and keep good time, and avoidance of detention or delay in going to and returning from Chandbally.

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Report by the Directors
PRESENTED TO THE
Sixty-eighth Annual General Meeting of the Company
Held at Edinburgh on Friday, 5th April 1878.
The Directors submit the following Report on the business done by the Company during the year which closed on the 31st December last :—
Life Business.
During the year 1877 there have been issued 1026 Policies, assuring £1,003.580, the new Premiums on which amount to £32,049 : 10 : 5.
The Claims which occurred during the year, including 10 Endowments, were 280 in number, arising under 341 Policies, and the sums which became payable on account of these amount with Bonus additions, to the sum of £299,863 : 10 : 6.
As will be seen from the State of Affairs annexed, the Life Assurance Fund now amounts to £2,711,876:11:7, being £105,446 : 17 : 10 above what it was on 31st December 1876. The whole of this fund is separately invested, and, by Act of Parliament, set aside to meet the claims under that Department of the Company's business.
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Dear Sirs.—Please send me two bottles more (large size) of your Infallible Pain-Curer. I am happy to observe that I have witnessed beneficial results from its application. Some of my friends used it, and I also gave to some of my servants, I was pleasingly surprised to see that in every instance it kept true to its name. Yours faithfully.—EDWARD BROWN.
Rev. Mother of St. Joseph's Convent, Bandora, writes :
Dear Sirs,—We find the Infallible Pain-Curer efficacious, and are glad to know of it as being a useful medicine.
I remain, Yours truly, SISTER THEODORINE,
Superioress F. de la Croix.
Gentlemen,—I herewith send you the value and shall feel obliged by your sending me by post another bottle (large size) of the Infallible Pain-Curer. I find that the medicine is doing me great deal of good.
CHINTAMAN SAKHARAM CHITNIS Subordinate Judge.
Kaira, Guzrath, Bombay Presidency.
Dear Sirs,—Your Infallible Pain-Curer, which was sent to Baboo Rajkisore Chatterjee, Toondla, has done him good, and he writes me to send him another bottle as early as possible. Will you have the goodness to send up without delay another bottle (large size) of the same sort you forwarded last time to him.
Yours faithfully,
KISORY MOHUN CHATTERJEE, 4 Fairlie Place, Calcutta.
Gentlemen,—Lately I had taken from you a bottle of your famous "No More Pains", which has almost relieved me of all my pains. I beg to enclose a remittance in postage stamps, and hope you will be pleased to send me another bottle of the same medicine.
Yours faithfully, RAJENDRO NATH CHATTERJEE, Halfisahur Khasbutty, *via* Kanchraparah, Camp Rungown.
Gentlemen,—I enclose Telegraph Stamps, and beg you will kindly send me another bottle of your "Infallible Pain-Curer," which is undoubtedly worthy of its name.
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